LINCOLN BIBLE INSTITUTE

Training for Personal Evangelism

2 283

A New Efficient Text-book for Bible Schools and Churches

BY
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"Recruiting the Bible Class," "The Personal Worker's Assistant," "Bible Gists for Boys and Girls," "Studies in Christian Stewardship," "The Christian's Life and Program"

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INTRODUCTORY SUGGESTIONS

TRAINING FOR PERSONAL EVANGELISM

THE chief business of the church of Christ in this new day is New Testament evangelism. Those who labor in the church and Bible school must be trained for this work. This fact is evidenced by the great army of Christian people who are calling to their leaders, "Teach us, that we may teach others more perfectly." To meet this need, every church and Bible school should have one or more training-classes in personal evangelism.

HOW TO INTRODUCE THE COURSE

This book ought to be put to four uses.

1. Organized classes may use it as a text-book. They should start the course at the

beginning of the quarter, dropping the uniform international lessons for three months.

2. It may be used in special mid-week classes. This will give all the teachers and officers of the Bible school an opportunity to take the course.

3. Pastorless churches may use it each Lord's Day morning. The entire membership should enroll.

4. Ministers and evangelists may organize special classes in this course for the purpose of training personal workers for special revival meetings.

HOW TO ENROLL

1. The general plan is for all the Senior and Adult classes in the Bible school to start together in the course. This will make it uniform and the entire school will be ready for certificates at the same time.

2. Classes may enroll, however, at any time. The course is to be permanent.

3. Just as soon as your class is organized, write the Department of Personal Evangelism, Box 5, Sta. N, Cincinnati, O., for proper enrollment.

INSTRUCTIONS TO THOSE WHO USE THIS TEXT-BOOK

1. This course consists of twelve chapters, as follows: Two on the Bible, seven on the church, one on evangelism and two on the personal evangelist and his work. These twelve chapters contain twenty-six lessons and may be taken in one quarter. Two quarters may be consumed if desired by the teacher and the class.

2. Use the test questions and drill questions repeatedly. They will be invaluable to all who take the course.

3. Following the completion of the book, a written examination should be given by the teacher. The Department of Personal Evangelism will furnish the final examination questions and grade the papers.

REQUIREMENTS FOR CERTIFICATES

There are two requirements before we issue certificates.

1. A grade of 70 per cent. on final examination at the close of the course.

2. A pledge to put into actual practice the lessons learned in this course and to aid the minister in doing the real task of the church.

WHY TURN ASIDE

If you turn aside from the regular Bible-school lessons for three months and take up this course, it will do seven things:

1. It will put soul-winning in the church-school calendar.

2. It will aid all who desire to see the church at work doing the real task of personal evangelism.

3. It will prepare the audiences for a more intelligent reception of the sermon.

4. It will give an indelible knowledge of the great facts of the New Testament church.

5. It will create a desire on the part of many young people to take up some special line of Christian service.

6. It will make the regular Bible-school lessons more fascinating in the future.

7. It will help make possible the ultimate goal of the church, "World-wide Evangelism."

FOREWORD

THE special purpose of this text-book is to outline for Christian people a brief, but comprehensive, course in personal evangelism.

The early disciples never wearied of aiming, day and night, to win, by personal effort, through the gospel, New Testament Christians. Then it was true that every Christian was a personal evangelist. Aquila and Priscilla made tents and spoke of Jesus. One blind man told the story of his salvation to another. One member of the family sought to turn another to Jesus. Paul, bound in chains, did not forget to tell the story to the guard by his side. We need to see that, whatever ideals emerge around it, this shall be, more than ever, our ideal-in-chief, our earnest expectation and hope.

Our plea is for the best and highest type of evangelism. We commit ourselves only to

New Testament evangelism. It will strengthen the church and make plain the way of salvation for the unsaved.

We lay no claim to original merit in these pages. We, no doubt, have followed the usual trend of those who have advocated the facts of the Bible and the principles concerning the New Testament church. The methods suggested in the lessons on evangelism are Scriptural, and have been tried by many of our evangelists and found not wanting. In the preparation of the charts we acknowledge our indebtedness to Robert Graham, J. W. McGarvey, I. B. Grubbs and other former professors in the college of the Bible at Lexington, Ky. Remember, this is a text-book of twelve chapters and does not pretend to exhaust any of the subjects discussed.

We send forth this book with the hope that it will give valuable assistance to those who study its pages, and that they may be led into a more useful and happier life in the work of personal evangelism.

TRAVERCE HARRISON.

CINCINNATI, O., Jan. 1, 1921.

I.

BIBLE STUDY

I. WHY STUDY THE BIBLE?

To be familiar with the Bible is the secret of a successful Christian life. It is likewise the secret of a successful personal evangelist in winning men and women to Christ.

In order to create a desire for an adequate knowledge of the Bible we give some reasons why every person should study the Bible.

The Bible Is the Most Popular Book in the World.—Last year Bible societies printed and circulated fifteen million Bibles. It is now printed in five hundred languages. The hundred other best selling books do not have a combined sale equal to that of the Bible alone. For more than nineteen hundred years the Bible has occupied the mind more than all other books.

It Is the One Great Book from God.—The Bible purports to be a book from God, speaks everywhere with divine authority and demands our submission. How can we settle the many conflicting opinions of life unless we go to the "Book of books"?

It Is the Final Authority in the Christian Religion.—The greatest need of the church to-day is to recognize the word of God as the final authority in the Christian religion. Only by careful study of the Bible can we free humanity from modern superstitions and the false doctrines taught in the name of Christianity.

Among the many conflicting sources of authority, why not go for oneself to the great fountain-head? It is the people's book. Any one may study it.

The Bible Meets Every Need.—The Bible fits into every field and crevice of the human heart. Study will teach us how to apply its teachings to every condition of every human being in every walk of life.

It Reveals the Way of Salvation.—The way of salvation is here, and only here, clearly and fully shown. What is salvation,

and how obtained, and the security and privileges of the Christian, are here revealed.

It Is the Most Powerful Weapon in the Warfare of Life.—"For the word of God is living, and active, and sharper than any two-edged sword."—Heb. 4:12.

At the coronation of young King Edward VI. three swords were brought to be carried before him as a symbol of his being head of three kingdoms. "There is one sword yet lacking," said the king—"the Bible: that Book is the sword of the Spirit, and to be preferred before any other. Without that sword we can do nothing, we have no power." The Bible was then brought, at his command, and carried before him in the procession.

Whoever would be used of God as a personal evangelist must carry "the sword of the Spirit."—Eph. 6:17; Rev. 2:16.

II. HOW TO STUDY THE BIBLE

For Christian workers there could be no more important question than how to study the Bible. There have been many earnest persons who have given intense thought and effort to the study of the Bible and gained

only distorted notions of what the Bible teaches because of the use of a wrong method of study. It behooves the personal evangelist to invoke the wisest and best counsel in the choice of methods of Bible study.

In view of this fact we call attention to a few suggestions on how to study the Bible.

Get a Good, Well-bound, Clear-type Bible.—First in importance is the right sort of copy of the Bible itself. Do not get a cheap Bible. Some essentials of a good Bible are: An approved text, in clear type, on fine quality of thin paper, with wide margins, strongly bound in durable leather. We recommend the Standard edition of the American Revised Version.

Get Some Good Aids.—Next to the Bible is a good Bible dictionary. Almost as necessary as a dictionary is a commentary. If you propose to continue the study of the Bible, you will want a concordance, and books on such subjects as prophecy, Old Testament history, the life of Christ, the teachings of Paul and the historical geography of the Holy Land.

Set Apart a Special Time for Study.—Unless you do this and keep it sacredly, you will

find other things taking the time, and much that has been learned will be lost.

Begin with a Right Spirit.—First of all it is necessary that you approach the study of the Bible in the right spirit. A light, frivolous spirit is incapable of appreciating the heights and depth of the supreme truths contained in the Bible.

The earnest student of inquiring mind, with the right spirit, who studies the Bible perseveringly will find it a mine of untold wealth, containing the finest gold.

Use Pencil and Paper.—Make notes to impress teachings upon the memory and to preserve the thoughts that come to you.

Study the Bible by Books.—The most valuable method of Bible study is a study of separate books. Each writer has his own individuality. Each book is a unit; any verse or paragraph can best be understood in the light of the whole book. To really master a book, it should be read several times before passing on to a second book.

Study the Bible Biographically.—This method is used successfully in "Training for Service," by Herbert Moninger. The Old

Testament history is grouped around sixteen major and forty-eight minor characters. The Gospels are hinged around the Master's life. The entire Book of Acts may be centered around three men, Peter, Philip and Paul. This method of study will yield results of the largest value and make its facts more easily remembered.

Use the Bible as a Book of Devotion.—In addition to the study of the Bible by the methods that have been mentioned, the Bible ought to be regularly read and studied as a book of devotion.

In this reading of the Bible in quiet, meditative moments, in the attitude of waiting upon God, there will come spiritual inspiration, the satisfaction of heart needs and guidance in the duties of every day. Finally, then, let us form the habit of regular, systematic, persistent Bible study. The course on which you have now begun is merely an introductory study. It is designed to prepare the personal evangelist for Bible teaching, and it is also hoped that it will create a desire for further and more thorough Bible study.

MEMORY ASSIGNMENT

1. The Six Reasons for Bible Study.
2. The Eight Methods of Bible Study.

QUESTIONS ON THE CHAPTER

What is the secret of success in personal evangelism?

Name the six chief reasons for Bible study.

Why should the personal evangelist carry "the sword of the Spirit"?

What aids to Bible study is it essential to have?

Why is the study of the Bible by books of so great importance and value?

What is the value of the biographical study of the Bible?

What are the chief guides to Bible study?

State the purpose of the course of study.

REFERENCES FOR SUPPLEMENTARY READING

1. Dummelow.—"Bible Commentary," page 137.
2. Gray.—"How to Master the Bible."
3. Shook.—"The Gist of the Bible."
4. Lawson.—"Greatest Thoughts About the Bible."

II.

THE BIBLE AND ITS DIVISIONS

III. DEFINITIONS

Bible.—Bible is the Greek word *biblion*, which means book. Used as a title, it means "The Book," so called because of its par excellence. This title first came into use among the Greek Christians.

Testament.—The word "Testament" is derived from the Latin word *testamentum*, which means covenant or will. The title "Testament" came into use during the time when the Latin Bible was the most read in Europe.

Scriptures.—The word "Scriptures" means writings. The title "Scriptures" is a New Testament title for the books of the Bible. (Matt. 21:42; John 5:39; Acts 17:11; 2 Tim. 3:16; 2 Pet. 3:16.)

"**Oracles of God.**"—"Oracles" means utterances of God, and these books were so called

because they contained utterances of God through inspired men. It is, therefore, proper to speak of the Bible as the Oracles of God. (Heb. 5:12; Acts 7:38.)

IV. THE TWO GREAT DIVISIONS

The great division of the Bible is found on its title-page, which reads: "The Holy Bible, containing the Old and New Testaments." Though not given by inspiration, it is correct.

The Old Testament.—The Old Testament contains that which was spoken in ancient times unto the fathers. It is principally a book of history and shows how God selected His people, through whom in the fullness of time He sent His only begotten Son to redeem the world.

1. The Divisions of the Old Testament.—The Old Testament is divided into four parts: Law, History, Poetry, Prophecy.

2. Names and Order of the Books:

(1) There are five books of Law: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

(2) There are twelve books of History: Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1

Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther.

(3) There are five books of Poetry: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.

(4) There are seventeen books of Prophecy: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

The New Testament.—The New Testament contains that which was spoken in the last days unto us. It covers the first century following the birth of Christ. That we may study the New Testament profitably, we must have a clear understanding of the nature and design of these books. They are divided into four sections.

1. The Gospels.—The four Gospels are Matthew, Mark, Luke and John. They are similar in their nature and were written to produce the conviction that Jesus is the Christ, the Son of God, and that those so convinced "might have life through his name."

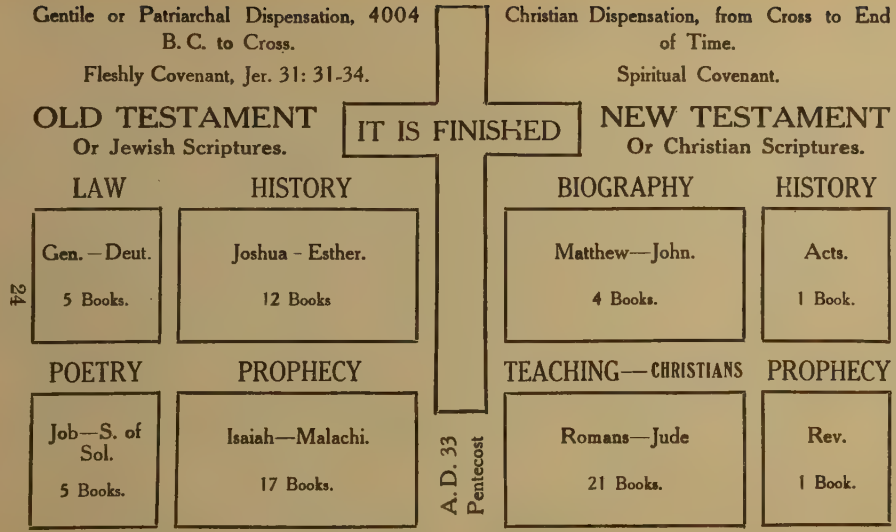
2. Acts.—The Book of Acts was written by Luke. It gives the beginnings of the church

and tells how men and women were brought to Christ in New Testament times.

In some respects the Book of Acts is the most important in the Bible, since from it we have the answer to the question "What must I do to be saved?" In this book the personal evangelist will find model methods for his work.

3. The Epistles.—The Epistles were addressed to individuals and churches and designed to furnish instructions to all people on how to live as Christians. The Epistles are: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude. The first fourteen letters were written by Paul, except Hebrews, whose authorship is uncertain. The last seven letters were written by those whose names they bear.

4. Prophecy.—The last division of the New Testament is the Book of Revelation. It sets forth in the main the destiny of the church. This book is called the Apocalypse and was written by the apostle John.



"CLASS NOTES"

PERSONAL EVANGELISM

V. THE LAW AND THE GOSPEL

What They Contain.—The Old Testament contains the law which was given by Moses, but the New Testament contains the gospel which came by Jesus Christ.

When Fulfilled.—The old law ceased to be in force in the year 33, on the day of the Passover, at the ninth hour, being nailed to the cross. The new gospel was proclaimed the same year, on the day of Pentecost, at the third hour, by the disciples of Jesus Christ in Jerusalem.

The Gospel for All.—The law was for the Jews; the gospel is for all nations. We are not under the old dispensation, but the new; we are not Jews, but Christians, and as Christians our supreme authority is the Christ of the New Testament.

MEMORY ASSIGNMENT

1. Principal Divisions of the Bible: Old Testament and New Testament.

2. Number of Books: In the entire Bible, 66; in the Old Testament, 39; in the New Testament, 27.

3. Divisions of the Old Testament: (1) Law, 5. (2) History, 12. (3) Poetry, 5. (4) Prophecy, 17. (Learn the names of the books in each division.)

4. Divisions of the New Testament: (1) Gospel, 4. (2) Acts, 1. (3) Epistles, 21. (4) Prophecy, 1. (Learn also the names of the books in each division.)

QUESTIONS ON THE CHAPTER

1. What does the name "Bible" mean?
2. What is the meaning of the word "Testament"?
3. What is the New Testament title for the books of the Bible?
4. Give the origin and use of the title "Oracles of God."
5. What are the two great divisions of the Bible?
6. Name the divisions of the books of the Old Testament, and the number of books in each.
7. What are the divisions of the New Testament?
8. Name the Gospels.
9. Name the book of History.

10. Name the Epistles.
11. Give the name of the book of Prophecy.
12. State the purpose of the Gospels.
13. Of what does the Book of Acts tell?
14. Name the books of the New Testament written by Paul.
15. Who wrote the last seven Epistles?
16. Who wrote the book of Prophecy?
17. To whom was the law given, and for what purpose?
18. Under what dispensation are we now living?

REFERENCES FOR SUPPLEMENTARY READING

1. Moninger.—"Training for Service."
2. Moore.—"Helpful Bible Readings."

III.

THE NEW TESTAMENT CHURCH

VI. CHRIST AND THE CHURCH

The Christ of the Gospels.—The story of Christ's life is told with simplicity and completeness in the Gospels, and should be familiar to every personal evangelist. In the study of the New Testament church it is very important to keep in mind the identification of this Christ of the Gospels with the Christ of the Acts of the Apostles. In the Gospels Jesus gives a prophecy of the foundation and destiny of the church. In Acts we have the history of the organization of the church, the preaching of the apostles under the commission of Christ, beginning at Jerusalem and continuing to preach in various parts of the world.

Christ's Relation to the Church.

1. Christ is the head of the church. (Eph. 5: 23.)

2. He gives it His name. (Rom. 16:16.)

3. He is its builder. (Matt. 16:18.)

4. Christ is the husband of the church. (Rom. 7:4.)

5. He loves the church. (Eph. 5:25.)

6. He cherishes the church. (Eph. 5:29.)

7. Christ is the Saviour of the church. (Eph. 5:23.)

8. He purchased the church. (Acts 20:28.)

9. He sanctified the church. (Eph. 5:26.)

10. Christ gave Himself for the church. (Eph. 5:25.)

11. The church is the mystical body of Christ. (Eph. 1:22, 23.)

Having shown men how to live, He gives His Spirit to all who accept Him. Every one who has not His Spirit is alien to His church, whatever he may profess to be. (Rom. 8:9.) Surely we can see the vital relation between Christ and His church.

VII. THE ORIGIN AND PURPOSE OF THE CHURCH

The Use of the Word "Church."—The English word is derived from a Greek word

meaning "belonging to the Lord" (Christ), "the Lord's house." In the New Testament the original word is *ecclesia,* and it is used to describe the institution created by the Lord Jesus Christ. It is applied either to the whole body of believers in Christ, the church universal (Matt. 16:18), or to a particular congregation in a local sense, as "the church at Jerusalem" (Acts 15:4).

Beginning of the Church.—The first Christian church was organized on the day of Pentecost, A. D. 33. While the chosen twelve, spoken of in the first chapter of Acts, were all together in one place, "suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:1-4.) To this miraculous event Peter proclaimed on the same occasion conclusive evidence that Jesus was the Christ, the Son of God. And for the first time believers were

immediately baptized by the authority of Christ into the name of the Father, and of the Son, and of the Holy Spirit. In the eleventh chapter of Acts Peter unmistakably refers to the day of Pentecost as the beginning of the kingdom of heaven on earth. Well may Pentecost be called "the birthday of the church."

The Purpose of the Church.—The purpose of the church of Christ was given in the great commission of our Lord. He outlined a world-wide program when He said: "All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

A Brief Summary of the Purpose of the Church Would Be:

1. To evangelize the world. (Matt. 28:19, 20; Mark 16:15, 16; Acts 13:1-3; Rev. 22:17.)

2. To teach the converted. (Acts 11:26.)

3. To perpetuate His memory and suffering. (Matt. 26:26-30; Mark 14:22-26; Luke 22:14-20; Acts 20:7; 1 Cor. 11:18-26.)

4. For works of benevolence. (Acts 11:27-29; Rom. 15:25, 26; 1 Cor. 16:1, 2; 2 Cor. 8:1-4; 9:1-5; 11:8; Gal. 2:10; Phil. 4:15.)

5. The support of the truth. (1 Tim. 3:15.)

6. A dwelling-place for God. (Eph. 2:22.)

7. For the glory of God. (Eph. 3:21.)

8. To teach and serve the world. (Matt. 5:13-16.)

CONSTRUCTIVE TASK

1. Read Peter's sermon on the day of Pentecost (Acts 2:14-36) and compare with a modern sermon, noting likenesses and differences.

2. Read as much of Book of Acts as you can find time for.

QUESTIONS ON THE CHAPTER

1. Where is the New Testament prophecy concerning the church recorded?

2. What is the relation of Christ to the church?

3. What is the meaning of the word "church"?

4. What word is used in the New Testament for the church?

5. How was it applied to the church?

6. When was the church of Christ founded?

7. Was this the first time that believers were baptized by the authority of Christ?

8. Where was the church founded?

9. Where do we find the world-wide program of the church?

10. Give a brief summary of the purpose of the church.

REFERENCES FOR SUPPLEMENTARY READING

1. Kershner.—"The Restoration Handbook," Part III.

2. Horton.—"The Early Church."

3. Adcock.—"The Glorious Gospel," Chapter XII.

4. Kellems—"Deity of Jesus," Chapter V.

IV.

THE NAME OF THE CHURCH

VIII. NEW TESTAMENT NAMES

The Names of the Organization.—We learn from the New Testament that Christians were called in their collective capacity:

1. The church. "To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God." (Eph. 3:10.)

2. The church of God. "Unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place." (1 Cor. 1:2.)

3. The churches of God. "For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus." (1 Thess. 2:14.)

4. The church of the Lord. "To feed the church of the Lord, which he purchased with his own blood." (Acts 20:28.)

5. The churches of Christ. "All the churches of Christ salute you." (Rom. 16:16.)

6. The body, the church. "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." (Col. 1:18.)

7. The body of Christ. "Now ye are the body of Christ, and severally members thereof." (1 Cor. 12:27.)

8. The household of God. "So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God." (Eph. 2:19.)

The Names of the Individual Members.

In the New Testament the members of the church of Christ were called:

1. Disciples. "Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration." (Acts 6:1.) They were called disciples be-

cause they preferred to follow Christ as a teacher. The word occurs more than thirty times in the Acts of the Apostles alone.

2. Christians. "And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch." (Acts 11:26.) They were called Christians because they were followers of Christ. The word appears but three times in the New Testament.

3. Brethren. "And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus." (Acts 9:30.) They were called brethren on account of their relation to each other.

4. Believers. "And believers were the more added to the Lord, multitudes both of men and women." (Acts 5:14.) They were called believers because of their belief in Christ.

5. Saints. "But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem."

(Acts 9:13.) They were called saints because of their consecration to God. It is used more than sixty times in the New Testament.

Occasionally other names were used, such as "chosen" (Rom. 8:33), "people of God" (Heb. 4:9), "children of God" (1 John 3:1, 2). The five given above are the outstanding ones.

IX. THE NAME WE SHOULD BEAR AS CHRISTIANS

The Name "Christian."—Of all the names given, this is the most beautiful, and the most expressive of the position that a follower of Christ occupies. One of the inspired writers says: "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4:16.) We are admonished not to bear human names, but the name of the one with whom we are baptized. (1 Cor. 1:11, 12.)

TESTIMONY OF GREAT REFORMERS

1. Martin Luther.—"I pray you to leave my name alone, and call not yourselves Luther-

ans, but Christians. Who is Luther? My doctrine is not mine! I have not been crucified for any one. St. Paul 1 Cor. 1:13 would not have that any should call themselves of Paul, nor of Peter, but of Christ. How, then, does it benefit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease, my dear friends, to cling to these party names and distinctions; away with them all; and let us call ourselves only Christians after Him from whom our doctrine comes."

2. John Wesley.—"Would to God that all sectarian names were forgotten, and that we, as humble, loving disciples, might sit down at the Master's feet, read His Holy Word, imbibe His spirit and transcribe His life into our own."

3. Robert Stuart MacArthur.—"The name of Presbyterian, Congregationalist, Methodist or Baptist, however much we may love it, and however loyal we are to it now, is to give place to that name which is above every name. The day will come when those dashing waves of time and eternity shall strip off every name but one. Not our name, but the name of our

Lord and Saviour, our Prophet, Priest and King, will abide, and, amid the light of earth and the increasing glory of eternity, that name alone shall be read, *Jesus Christ.*''

CONSTRUCTIVE TASK

1. From your study of the chapter write out a brief statement of the correct name the church should wear.

2. Also write brief statement why we should wear the name ''Christian.''

MEMORY ASSIGNMENT

1. The Names of the Organization. (Learn also Scripture quotations.)

2. Names of the Individual Members. (Learn also Scripture quotations.)

3. Testimony, Martin Luther.

QUESTIONS ON THE CHAPTER

1. What names in the New Testament are applied to the early church?

2. Is the term ''Christian Church'' used in the New Testament?

3. Is the term ''church of Christ'' used in the New Testament? If so, where?

4. Where do we find the expression "churches of Christ"?.

5. Give five names which are applied to the followers of Christ.

6. Why were they called "disciples"?

7. What is the significance of the word "brethren"?

8. Quote a passage of Scripture where the disciples were called Christians.

9. What is the significance of calling the followers of Christ Christians?

10. Give the testimony of Martin Luther.

11. What does MacArthur say about the name that is above every name?

REFERENCES FOR SUPPLEMENTARY READING

Coombs.—"Campaigning for Christ," Part II.

Davis.—"First Principles," page 201.

Ryan.—"New Testament Names."

V.

THE CREED OF THE CHURCH

X. HUMAN CREEDS

Meaning of the Word.—The word "creed" comes from the Latin *credo,* "I believe." Therefore a man's creed is what he believes.

"A human creed is an ecclesiastical document, the mind and will of some synod or council possessing authority, written out as a form of union by which persons are to be tested, approved or disapproved. It is called human, not merely because it is the production of human effort, but because it is also the offspring of human authority. No one can in reason and in truth assign to it divine authority, because no man can produce a divine precept or warrant for its manufacture." No apostle, prophet or evangelist gave any authority to any church, community or council to furnish such a document.

Why Human Creeds Are Objectionable.

1. Because the Scriptures are complete.

2. If a creed contains more than the Scriptures, it contains too much, and is objectionable.

3. If a creed contains less than the Scriptures, it contains too little, and is objectionable.

4. If a creed differs in any respect from the Scriptures, it is misleading, and is objectionable.

5. If a creed is precisely like the Scriptures, it is unnecessary, for we have the Scriptures. Therefore under all circumstances creeds are objectionable.

XI. THE DIVINE CREED

What the Divine Creed Is.—We take the Bible as our only rule of religious faith and practice. The Bible is acknowledged by all Christians to be of divine origin, and it is impossible for a man to produce a standard equal to the divine standard. There is but one creed that needs no revision. It is faith in Jesus as the Son of God. Peter confessed his faith and the faith of the whole church when he answered Christ's question, "But who

say ye that I am?'' ''Thou art the Christ, the Son of the living God.'' (Matt. 16:15, 16.) Read the New Testament through and through and you will fail to find where Jesus or His apostles ever required any individual to believe anything else in order to admission to the fellowship of the church and the salvation of the soul. Jesus ''came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name.'' (John 1:11, 12.)

''If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.'' (Rom. 10:9, 10.) ''These things are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.'' (John 20:31.) Such passages might be multiplied indefinitely. *Sonship, life, salvation,* all these depend upon faith in Jesus the Christ. Obviously, then,

this confession of Peter is the divine creed, and the only creed used in the early church.

The Characteristics of This Divine Creed.

1. It is simple. The creed can be understood by all. There is but one article in it. Jesus is the Christ, "the Son of the living God."

2. It is profound. No intellect, however gigantic, can ever pass beyond it. It satisfies the most grasping and comprehensive mind. "Surely never man spake like this man."

3. It is vitalizing and practical. "It quickens the latent energies of the soul and thaws the natural coldness of the heart, as the vernal sun melts the ice and snows of winter, quickening every dormant germ into new life." It not only stimulates man to highest endeavor, but it goes before him, and with ever-beckoning hand says, "Come up higher."

4. It is universal. "The world has had many great men—large-souled, large-hearted, philanthropic men—but it has had but one absolutely universal man, and that was Jesus of Nazareth." Every other man has had limitations upon him, either in thought, feel-

ing or purpose; but Jesus is without limitation. His thought, sympathy, purpose, are as broad as His humanity.

5. It reveals the glory of God.. Paul says: "He [Christ] was the effulgence of his [the Father's] glory, and the express image of his substance." He also says: "We, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." In revealing the glory of the Lord it places before man the highest possible ideal of life.

6. It is perfect. "Pilate declared, 'I find no fault in him,' and after eighteen centuries this verdict is reaffirmed by the wisest and best men. The risen Lord, the living, loving Redeemer, the divine Christ, is, 'all in all;' He constitutes the all-sufficient portion of the soul. This is the rock Jesus referred to when He said: 'On this rock I will build my church, and the gates of hell shall not prevail against it.' Therefore, the all-embracing, all-sufficient question is, 'Do you believe with all your heart that Jesus is the Christ, the Son of the living God?' The confession of this faith is a declaration that the soul has

laid hold upon Christ by faith, and when this is done it has a creed that needs no revision."

CONSTRUCTIVE TASK

1. Read the so-called "Apostles' Creed" and compare it with the divine creed, noting likenesses and differences.

2. Make a list of as many Protestant creeds as you can find. (Read Gunclick's "Christian Creeds and Confessions.")

3. Study carefully the New Testament church with the aid of the chart.

QUESTIONS ON THE CHAPTER

1. From what is the word "creed" derived?

2. What is meant by a creed?

3. What is a human creed?

4. Give five reasons why human creeds are objectionable.

5. What is the divine creed?

6. Where is it found?

7. Who was its first confessor?

8. Name six characteristics of the divine creed.

Established A. D. 33

- **Founder.** — Jesus Christ. (Matt. 16: 18.)
- **Foundation.** — Jesus Christ. (Isa. 28: 16; Matt. 16: 18; Eph. 2: 19, 20; 1 Pet. 2: 4-6; 1 Cor. 3: 11.)
- **When and Where Founded.**
  - Isa. 2: 1-4.
  - Mic. 4: 1, 2.
  - Luke 24: 46-49.
  - Acts 1: 3-8.
  - Acts 2: 1-4, 41-47.
- **Character Visible** — Gal. 1: 13, or Invisible — 1 Pet. 2: 5.

- **Name.**
  - **Of Organization.**
    - Church of God—Acts 20: 28; 1 Cor. 1: 2; 1 Tim. 3: 5.
    - Church of the Living God—1 Tim. 3: 15.
    - Body of Christ—Col. 1: 24; Eph. 4: 12; 5: 23.
    - The Church of Christ—Rom. 16: 16; Eph. 5: 23.
  - **Of Members.**
    - Disciples—John 15: 8; Acts 11: 26.
    - Saints—Rom. 1: 7; 1 Cor. 1: 2; Phil. 1: 1; Col. 1: 2.
    - Brethren—Luke 8: 21; 1 Cor. 15: 6; Jas. 1: 2; 2 Pet. 1: 10.
    - Christians—Acts 11: 26; 26: 28; 1 Pet. 4: 16.
    - Children—Gal. 3: 26.
  - **Other Names Sinful.**
    - Rom. 8: 6, 7.
    - 1 Cor. 1: 11-15.
    - 1 Cor. 3: 1-7.
  - **Authority for the Name Christian.**
    - Isa. 62: 2; 65: 15; Acts 11: 26.
    - Jas. 2: 7; 1 Pet. 4: 16.
    - Amos 9: 11; Acts 15: 13-17.
    - Dan. 9: 19; Eph. 3: 14, 15.

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- **Creed.** — Jesus Christ.
  - Apostles' Creed—Matt. 16: 16; Rom. 10: 8-10.
  - Importance of Confessing Christ—Matt. 10: 32, 33; 1 John 4: 15.
  - Examples of Confessing Christ—Matt. 16: 16; John 1: 49; Acts 8: 37.
  - Unchangeableness of Creed and Confession—Heb. 13: 8.

4

REFERENCES FOR SUPPLEMENTARY READING

1. "Campbell-Rice Debate" (pp. 759-912).
2. Kershner.—"Restoration Handbook," Part III.
3. Coombs.—"Campaigning for Christ," page 47.

VI.

CONDITIONS OF CHURCH MEMBERSHIP

XII. THE TERMS ON WHICH PERSONS ARE TO BE ADMITTED INTO THE CHURCH

From a careful study of the Scriptures it is quite obvious that the law of admission into the church of Christ requires:

1. That the individual must first be renewed or begotten by the Holy Spirit through the Word of God. (John 3:5; 1 Pet. 1:23.)

2. He must believe on the name of the Lord Jesus Christ, as the way, the truth and the life. (Mark 16:16; Acts 8:12; 18:8.)

3. He must repent of his sins. (Acts 2:38; 3:19.)

4. He must turn from Satan to God and become humble, meek as a little child. (Matt. 18:3; Acts 3:19.)

5. He must call on the name of the Lord in earnest prayer and supplication. (Acts 22: 16; Rom. 10:13.)

6. He must confess Christ as the Son of God and Saviour of men. (Rom. 10:10; Heb. 4:14.)

7. He must be baptized by the authority of Christ into the name of the Father, and of the Son, and of the Holy Spirit. (Mark 16: 16; Acts 2:38.)

It is not our aim in giving these several specifications to arrange them in their logical order; but merely to present them in such a way as will best help the personal evangelist to see their importance and necessity.

As we proceed with the discussion we will concede that the above essentials are all included under four headings—Faith, Repentance, Confession and Baptism.

FAITH

1. Faith Defined.

(1) It is synonymous with "belief." But faith is a bigger word than belief. The demons believe (Jas. 2:19), but they have no faith. Belief may be of the intellect only, but faith

is of the intellect and of the affections and of the will. The devils may not escape belief in the Lord because of the great evidence, but men who have faith in the Lord must love Him and serve Him.

(2) Faith is the belief of testimony with the whole heart. Hebrews 11 defines faith as "the assurance of things hoped for, a conviction of things not seen." But it is certain that we could not hope for anything with any assurance about which we have no testimony. Therefore the Scriptures never ask for faith without furnishing evidence for it. Jesus asks no one to accept His claims without examining the proof He presented.

2. The Function of Faith.

(1) To cause obedience man must believe in order to obey. The faith that saves is the faith that obeys.

(2) To purify the heart. Faith purifies the heart and transforms the life. (Rom. 6: 17, 18; Acts 15: 7-9.)

(3) To enlarge the life. Faith will enlarge the life and enable us to bear with fortitude the buffetings of life, confident that our Father does nothing except that which is

best for His children. Let us be glad in life that we have that rich word "faith," and let us be sure that we are pleasing God by exercising it.

3. Faith and Salvation.—Faith comes by hearing and hearing by the word of God. (Rom. 10:17.) God first communicates to us, by His Spirit, the word of His grace, sustained by such evidence as is necessary to prove that it is a message from Himself. The sinner hears the word, weighs the evidence and becomes satisfied that the gospel is a message from God to guilty men. Its moral power now penetrates his heart and he is convicted of sin. Believing now in Jesus with all his heart, he repents of his sins, makes the good confession of his faith, puts on Christ in baptism and rises with Him "to walk in newness of life." (2 Cor. 5:17.)

REPENTANCE

1. The Meaning of Repentance.

(1) According to its etymology, the word "repentance" means a change of mind.

(2) According to 2 Cor. 7:10, repentance is something which is wrought by aid which

comes after sorrow for sin. "For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret."

(3) According to Acts 26:19, 20, repentance is something which comes before turning to God. "That they should repent and turn to God, doing works worthy of repentance."

(4) Repentance, therefore, consists essentially in a complete change of the will, effected by means of godly sorrow in the heart and leading to definite results.

2. What Repentance Is Not.—Repentance is not simply "sorrow for sin." A man may be very sorry for his sins and yet fail to repent of them in the Scriptural sense of the term. Sorrow for sin may not always lead to repentance, but repentance will always be accompanied by a godly sorrow for sin. Let it be clearly understood, then, that sorrow for sin precedes repentance and leads to it, but that it is something different from repentance itself.

3. Relation of Repentance to Faith.—No time should be lost in argument over the question as to whether faith precedes or follows

repentance. The necessary thing is that repentance and faith are joined together in the gospel, and we have no right to separate them. Faith both precedes and follows repentance. Nevertheless, as some kind of faith must precede repentance, we have here grouped faith first in the gospel "plan of salvation."

4. Its Importance.—From the following passages of Scripture the necessity of repentance in order to salvation is very obvious. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38.) "I tell you, Nay: but, except ye repent, ye shall all in like manner perish." (Luke 13:3.) "I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons who need no repentance."

CONFESSION

1. It Is a Divine Confession.—The divine confession is: "Thou art the Christ, the Son of the living God." That it is of divine origin,

authorized by the Saviour Himself, is clearly presented in the following Scripture testimony.

"Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven." (Matt. 10:32.)

A second testimony is found in sixteenth chapter of Matthew, when Jesus asked His disciples, "Who say you that I am?" and Simon Peter said, "Thou art the Christ, the Son of the living God." Jesus answered and said unto him, "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed this unto thee, but my Father who is in heaven."

Peter again confesses in the sixth chapter of John, "We have believed and know that thou art the Holy One of God."

In the eleventh chapter of this same Gospel Martha said to Jesus, "I have believed that thou art the Christ, the Son of God."

Paul furnishes another beautiful testimony in the tenth chapter of Romans. "If thou shalt confess with thy mouth Jesus as the Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved."

2. This Confession Analyzed.

(1) "Thou art the Christ." Christ means anointed. So when Peter said "Thou art the Christ," it meant that He was the "Anointed One."

(2) "The Son." Not a son in the sense in which we are all sons; but as the only begotten Son, the divine Saviour of the world.

(3) "Of the living God." Christ is not the Son of a lifeless God, but of the living God, the maker and preserver of all things.

3. Why We Should Make the Divine Confession.

(1) It honors Christ. In all ages great leaders of men have been honored by the public proclamation of their names by their followers. What leader has been so great as Jesus the Christ? And if we do not confess Him, we are against Him. "He that is not with me is against me." (Matt. 12:30.)

(2) It is helpful to others. Secret discipleship is not helpful to soul-winning. Christ must be publicly acknowledged before men. An open confession will encourage others to confess their Saviour, and will add courage to the hosts who are battling for God.

(3) It is essential to our own good. It seals our faith and connects us publicly to Christ. Many of us would have fallen were it not for the fact that we had openly made the good confession before so many witnesses. It therefore becomes the test of love and a public acknowledgment of faith in Jesus as the Son of God.

BAPTISM

The penitent soul, having believed in Christ, repented of sin and confessed the Saviour before men, is now ready to be baptized. Its essentiality is seen in the fact that Christ has authorized and commanded it. The personal evangelist should think of baptism entirely and always apart from the controversies that men have raised. Being a divine command of God, we can present it from that point of view with the greatest profit. (Refer to lessons on Baptism, Chapter IX.)

XIII. THE TERMS OF CONTINUED MEMBERSHIP

There are many things the new "babe in Christ" must learn, if life is to grow, expand

and become what it ought to be. There is a fellowship to be maintained; there is a service to be rendered; there are responsibilities to be gladly and willingly assumed, accepted as the normal demands of the new life. To ascertain definitely and precisely what all these things are would require a careful examination of all that is taught in the New Testament. We shall simply give in this chapter a brief outline of Christian duty. This outline, or summary, is contained in 2 Pet. 1:5-11, and reads as follows:

"Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make

your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ."

Diligence.—"Adding on your part all diligence." In our study we notice, in the first place, that there is here stated the law of spiritual thrift—"diligence." This growth towards the perfect character is to be made through effort. We must add all diligence if we would supply to our faith virtue, and to virtue knowledge, and so on, and bring them all along together in the way of symmetrical and harmonious spiritual growth.

Faith.—Faith is the fountain principle of Christian character. It is faith that unites us with Christ and marks the beginning of the Christian life. It is a vital thing in Christian living, without which all else is vain or unattainable. Faith is the sky-blue background for the display of the seven-colored rainbow of the Christian graces.

Virtue.—This term seems to include heroism and courage. Heroism is revealed in him who steadily works on, doing faithfully

that which is intrusted to him by the Master, be it small or large, and standing in his place to the end with undiminished enthusiasm. This requires a courage far nobler than that exhibited on the battlefields of Europe. Hence, every Christian must be a soldier of the cross, ready to meet the enemy and to carry forward the standard of victory.

Knowledge.—This is the first step in man's journey to the highest and best. It is pleasant to have a knowledge of everything. But all knowledge is of little value to any one as a means of saving his soul. "This is life eternal," said the Master, "that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." (John 17: 3.) It is to the study of the Bible, therefore, that the Christian is required to give all diligence.

Self-control.—This self-control extends over the whole of life and consists in the mastery of all powers, passions and appetites. The practice of self-control will result in patient endurance, and tend to develop and strengthen Christian character.

Patience.—This means patient endurance.

It implies that trials are necessary in the life of a Christian for the purpose of developing his virtues. Hence, we should strive "to let patience have its perfect work, that ye may be perfect and entire, lacking in nothing."

Godliness.—Godliness is godlikeness. It is that ardent piety which serves to make us like Him. Whoever possesses godliness walks with God. Peter gives godliness the sixth place. Perhaps this is because it is so close to the supreme character-building. Without godliness no man shall know God.

Brotherly Kindness.—"Turgenieff, in one of his parables, tells of meeting a beggar who held out his greasy hands for alms. Turgenieff searched all his pockets, but had no money, no food, nothing whatever to give the man. He said to him, 'I am sorry, brother, that I have nothing for thee.' The beggar's face lightened and he said, 'That is enough. Thank you.' To be called 'brother' was better than any alms would have been. We may not give money to the mendicant on the streets, but we may show him kindness, the spirit of brotherhood, and that will be worth more to him than the great-

est alms. Brotherly kindness will gladden and cheer the heart and bring to us the warmth of the love of Christ.

Love.—Love is the gracious affection of the soul which induces delight in God, admiration of His nature, a desire to enjoy His favor, a disposition to praise Him and to promote His glory.

In the thirteenth chapter of 1 Corinthians the nature of love is given. Her incomparable painter has there drawn her at full length in all her fair proportions. Every attitude is full of grace; every lineament, of beauty. The whole delineation is perfect, entire, wanting nothing. "It suffereth long." "Love never faileth." When tongues and prophecies cease, love shall shine and sing in the kingdom of heaven. Faith will go with us to the gate of paradise, and will bid us farewell; but white-robed love will enter with us through the gates into the city, and never leave us. Knowledge may fade away, but love shall flourish in immortal bloom. Love is the master principle of all good society. It is the holy bond which connects man with man, angel with angel, angels with men, and

all with God. Love is an emanation from God's own purity; "for God is love, and he that dwelleth in love, dwelleth in God, and God in him." "Wherefore, brethren, give the more diligence to make your calling and election sure; for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ."

CONSTRUCTIVE TASK

1. Study carefully, with the aid of the analysis, the process of conversion as shown by representative cases in Acts.

2. Write a brief description of the conversion of the three thousand on the day of Pentecost. (Acts 2: 14-42.)

MEMORY ASSIGNMENT

1. Principal steps in conversion: (1) Faith, (2) Repentance, (3) Confession, (4) Baptism.

2. Christian graces: (1) Faith, (2) Virtue, (3) Knowledge, (4) Self-control, (5) Patience, (6) Godliness, (7) Brotherly Kindness, (8) Love.

The Process of Conversion as Shown by Representative Cases in Acts

Steps in Process	Acts 2 Pentecost	Acts 8 Samaritans	Acts 8 Eunuch	Acts 9 Saul	Acts 10 Cornelius	Acts 16 Lydia	Acts 16 Jailor	Acts 18 Corinthians
Faith	I	M Verse 12	M Verse 37	I	M Verse 43	I	M Verses 31-34	M Verse 8
Repentance	M Verse 38	I	I	I	M ch. 11: 18	I	I	I
Confession	I	I	M Verse 37	I	I	I	I	I
Baptism	M Verses 38-41	M Verse 3 12 1	M Verse 38	M Verse 18	M Verses 47,48	M Verse 15	M Verse 33	M Verse 8

In the above "M" means mention; "I," inference

"CLASS NOTES"

QUESTIONS ON THE CHAPTER

1. Name the steps in conversion.
2. What word is synonymous with belief?
3. Why is faith a bigger word than belief?
4. What are the functions of faith?
5. How is faith related to salvation?
6. According to its etymology, what does the word "repentance" mean?
7. Is repentance simply "sorrow for sin"?
8. What is the relation of repentance and faith?
9. Where do we find the Scriptural form of confession?
10. What is the divine confession?
11. Name three reasons why we should make the divine confession.
12. If a man believes in Christ, has repented of his sins, confessed Him before men, what is the next thing that he must do to become a Christian?
13. How should the personal evangelist present baptism to the unsaved?
14. What are some of the things the "new babe in Christ" must learn?

15. Give a brief Scriptural outline of Christian duty.

REFERENCES FOR SUPPLEMENTARY READING

1. Errett.—"First Principles," Chapter XII.

2. McGarvey.—"Sermons," Chapter VII.

3. Davis.—"First Principles," Chapter VIII.

4. Campbell.—"Christian System," Chapter XVII.

5. Briney.—"The Form of Baptism."

6. Kershner.—"Christian Baptism."

7. Franklin.—"The Gospel Preacher," Vols. I. and II.

8. Moffett.—"Seeking the Old Paths," Chapter XII.

VII.

THE HOLY SPIRIT

We are aware that a subject of such magnitude and importance can not be satisfactorily treated in the limits of a single chapter. It is not our aim to give a disquisition of the Holy Spirit, but to simply point out a few important, usable facts.

XIV. THE NATURE OF THE HOLY SPIRIT

The Holy Spirit is a divine person. (John 16:7-15.) We believe in His personal and perpetual mission to convert the world and to dwell in believers as their comforter and sanctifier. "No one believes more firmly than I," says Alexander Campbell, "and no one endeavors to teach more distinctly and comprehensively the mysterious, sublime and incomprehensible plurality and unity of the Godhead. It is a relation that may be apprehended by all, though comprehended by

none. Indeed, I have no faith in any man's profession of religion who does not believe in the Father, and the Son, and the Holy Spirit as co-operating in the illumination, pardon and sanctification of sinful and degraded man. I could not esteem as of any value the religion of any man which was not begun, carried on and completed by the personal agency of the Holy Spirit. The soul of man is quickened, enlightened, sanctified and consoled by the indwelling presence of the Spirit of the eternal God."

XV. THE WORK OF THE HOLY SPIRIT IN CONVERSION

The Holy Spirit is the active agent in the conversion of sinners. He does not act immediately or irresistibly on the heart, but He does use means, agencies and instrumentalities. This is clearly taught in the New Testament. All of the early converts to the new Gospel, according to the record, were converted in this way. Peter did not spend time in praying for an outpouring of the Holy Spirit upon the unconverted, and telling men they could do nothing until they

were regenerated by an immediate operation of the Spirit, but he preached the gospel "the power of God unto salvation." In perfect harmony with this are the teachings of Paul. (Rom. 10:14-17.) We, therefore, conclude that the Holy Spirit imparts faith, gives repentance and accomplishes the conversion of the sinner. The strength of the gospel appeal lies in the power of the Holy Spirit. This power is not irresistible, but strong enough to convict of sin when given an opportunity. The final decision in the matter of salvation rests with the man to whom the appeal is made.

XVI. THE GIFTS OF THE HOLY SPIRIT

The Baptism of the Holy Spirit.—The baptism of the Holy Spirit occurred twice in the New Testament. First, upon the day of Pentecost upon the occasion of the conversion of the three thousand. This baptism came to the apostles. "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:4.) The second, in regard to the conversion of Cornelius, when the Gentiles

were called to the privileges of the gospel. "And while Peter yet spake these words, the Holy Spirit fell on all them that heard the word." (Acts 10:44.) This manifestation was given to Peter and the men of the uncircumcision to give God's grace to the Gentiles. The purpose of these two miraculous manifestations was to endow the apostles for their work, and show their divine authority as ambassadors of Christ. No man is now promised this baptism of the Holy Spirit.

The Extraordinary Gift of the Holy Spirit.—This was the manifestation of the Spirit's power peculiar to the apostolic age. It was one of God's gifts and conferred by the laying on of hands by the apostles. No one else could do this, and those who had received the gift could not transfer it. (Acts 8:18-24.) This extraordinary gift of the Holy Spirit gave power to do signs and work miracles. (Acts 8:14-17; 19:5-7.) As the apostles could not give power or sell it, the thing naturally ran its course and expired with the apostolic age.

The Ordinary Gift of the Holy Spirit.—This is the gift of the Holy Spirit promised

to every baptized believer of the gospel. In Acts 2:38 Peter says: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." Paul bears testimony in Ephesians when he says, "In whom having also believed ye were sealed with the Holy Spirit of promise."

The gift of the Holy Spirit furnishes power to live the Christian life. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." (Gal. 5:22, 23.)

CONSTRUCTIVE TASK

1. Read Matt. 12:22-32; Mark 3:28-30; John 14:16-18; Acts 2:4, 17, 38; 8:13-20. Make a close study of these passages.

2. Make a list of the fruits of the Spirit. (Gal. 5:22, 23.) Write out briefly the reason why each appeals strongly to you.

QUESTIONS ON THE CHAPTER

1. What is the nature of the Holy Spirit?
2. What is the mission of the Holy Spirit?

3. Give Alexander Campbell's view.

4. What is the office of the Holy Spirit in conversion?

5. What is meant by the baptism of the Holy Spirit?

6. What are the only cases of this baptism in the New Testament?

7. What is the extraordinary gift of the Holy Spirit?

8. What is the ordinary gift of the Holy Spirit?

9. When and how is this gift received?

10. What are the fruits of the Holy Spirit?

REFERENCES FOR SUPPLEMENTARY READING

McGarvey.—"Commentary on Acts" (pp. 39-142).

Sweeney.—"The Spirit and the Word."

Garrison.—"The Holy Spirit."

VIII.

THE ORDINANCES OF CHRIST PRACTICED BY THE CHURCH

There are two ordinances of Christ practiced by the church: baptism and the Lord's Supper. These two ordinances constitute the framework of the church. Baptism is a symbolic representation of the fundamental facts of the gospel, and is to be observed but once by every Christian. The Lord's Supper is a commemorative ordinance of the death of Christ, and is to be observed every first day of the week.

XVII. BAPTISM

Authority.—Christ walked eighty miles from Nazareth to the Jordan, where John was baptizing; and He was baptized by him. When he came up straightway out of the

water the Spirit fell upon him, and God said, "This is my beloved Son in whom I am well pleased." (Matt. 3:17.) In the Great Commission Christ commanded baptism. He said to His apostles: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28:18, 19.)

The Action of Baptism.—To determine the action expressed by the word "baptism," we shall consider the three Greek words for "immerse," "sprinkle" and "pour." *Baptizo* means dip or immerse, *rantizo* means to sprinkle, and *cheo* means to pour. Now, if Christ had desired the disciples to go forth and sprinkle, He would have used the word that meant sprinkle; if He had desired them to pour, He would have used *cheo,* which meant pour; but He wanted them to practice immersion, therefore He used the word *baptizo.* Let us see what baptism requires and represents in the New Testament.

1. Water.—"And as they went on the way, they came unto a certain water; and the

eunuch saith, Behold, here is water; what doth hinder me to be baptized?'' (Acts 8:36.)

2. Much Water.—''And John also was baptizing in Ænon near to Salim, because there was much water there; and they came, and were baptized.'' (John 3:23.)

3. Going to the Water.—''And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized?'' (Acts 8:36.) ''And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.'' (Mark 1:9.)

4. Going Down into the Water.—''And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him.'' (Acts 8:38.)

5. Coming Up Out of the Water.—''And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him.'' (Matt. 3:16.) ''And when they came up out of the water, the Spirit of the Lord

caught away Philip, and the eunuch saw him no more." (Acts 8:39.)

6. Form of Birth.—"Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

7. Form of Resurrection.—"We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6:4.)

8. Form of Burial.—"Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." (Col. 2:12.)

9. Form of Planting.—"For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:5.)

10. Washing the Body.—"Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water." (Heb. 10:22.)

In the above, immersion fulfills the requirements of baptism; therefore we must accept immersion as the only Scriptural baptism.

The Subject of Baptism.—Penitent believers are proper subjects for baptism. Christ said, "He that believeth and is baptized shall be saved." (Mark 16:16.) No person is commanded to be baptized unless he is a believer. From Acts we also learn that both men and women who believed and repented were baptized. "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." (Acts 2:41.) "When they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12.) "And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." (Acts 18:8.) A penitent believer is, therefore, a proper subject for baptism, and the only proper subject so far as we can gather from the teachings of the New Testament.

The Design of Baptism.

1. It is introductory. It is the way appointed by Christ by which its subjects enter into a new relationship to the Father, Son and Holy Spirit. "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28:19.) "Except one be born of the water and the Spirit, he cannot enter into the kingdom of God." (John 3:5.) "For as many of you as were baptized into Christ did put on Christ." (Gal. 3:27.) These passages are conclusive that it is introductory.

2. It is for the remission of sins.

(1) Luke's statement of the commission reads: "Thus it is written that the Christ should suffer and rise again from the dead the third day, and that repentance and remission of sin should be preached in his name unto all nations, beginning from Jerusalem."

(2) Peter said, on the day of Pentecost, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remissions of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38.) This harmonizes with the great commission. The bap-

tism of the penitent believer is, therefore, for the remission of sins.

3. It is a test of obedience. "He that believeth and is baptized shall be saved." (Mark 16:16.) "If ye love me, ye will keep my commandments." "And hereby we know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2:3, 4.)

4. It is designed as a symbol

(1) Of the burial and resurrection of Christ. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3-5.)

(2) Of a birth. "Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

XVIII. THE LORD'S SUPPER

Names.

1. Sacrament.—As we would call Bible things by Bible names, we can not speak of this divine ordinance as "the sacrament." The *sacramentum* was an oath taken by a Roman soldier. The Latin Church calls this ordinance a sacrament, a binding pledge unto the Lord. But it is more than a sacrament.

2. Eucharist.—The Greek Church calls this institution the "eucharist"; that is, an exercise of thanksgiving. Thankfulness of heart is essential in the proper observance of the Lord's Supper. Still, this is more than a service of thanksgiving.

3. Communion.—The disciples communed with the Master and with each other. Our communion to-day is with the Father and His Son Jesus Christ, and not alone with the saints. (1 John 1:3.) Communion, however, is not the Scriptural name of this institution.

4. Scriptural names. There are two terms used in the New Testament. Paul calls it "The Lord's Supper," and Luke's name for it is "The breaking of bread." (Acts 2:42.)

Institution of the Lord's Supper.—In the twenty-sixth chapter of Matthew we have a full account of the institution of the Lord's Supper. "And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins." (Matt. 26:26-28.)

Purpose of the Lord's Supper.

1. A Memorial.—The Lord's Supper was instituted primarily as a memorial. Jesus said, "This do in remembrance of me." (Luke 22:19.)

2. A Communion.—This is the deep spiritual meaning of the Lord's Supper.

"The cup of blessing which we bless, is is not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" (1 Cor. 10:16.)

3. To build Us up in Christ.—A faithful and proper observance of this institution will build us up in Christ. We should so eat and

drink "in remembrance of him" that we may be "dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Who Can Partake?—Compare 1 Cor. 11: 23 and 1 Cor. 1:1, 2.

"For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread." (1 Cor. 11:23.)

"Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours." (1 Cor. 1:1, 2.)

We learn from these passages that all who call upon the name of the Lord Jesus Christ are eligible to partake of the Lord's Supper. It is the Lord's table, and no one has a right to say who shall or shall not partake. "But let a man prove himself, and so let him eat of the bread, and drink of the cup." (1 Cor. 11:28.)

Manner of Celebrating the Supper.—But much depends upon the manner of celebrating the Supper, as well as upon the frequency. The simplicity of the Christian institution runs through every part of it. While there is the form of doing everything, there is all attention to the thing signified. But there is the form as well as the substance, and everything that is done must be done in some manner. The well-bred Christian is like the well-bred gentlemen: his manners are graceful, artless and simple. All stiffness and forced formality are as graceless in the Christian as in the gentleman. A courteous and polite family differs exceedingly from a soldier's messmates, or a ship's crew, in all the ceremonies of the table. There is a Christian decency and a Christian order, as well as political courtesy and compliance.

Nothing is more disgusting than mimicry. It is hypocrisy in manners, which, like hypocrisy in religion, is more odious than apathy or vulgarity. There is a saintishness, in demeanor and appearance, which differs as much from sanctity as foppery from politeness. The appearance of sanctimoniousness is as

much to be avoided as actual licentiousness of morals. An austere and rigid pharisaism sits as awkwardly upon a Christian as a mourning habit upon a bride. Cheerfulness is not mirth, solemnity is not pharisaism, joy is not noise, nor eating, festivity.

But to act right in anything we must feel right. If we would show love, we must first possess it. If a person would walk humbly, he must be humble; and if one would act the Christian on any occasion, he must always live the Christian. Persons who daily converse with God, and who constantly meditate upon His salvation, will not need to be told how they should demean themselves at the Lord's table.—*A. Campbell* ("The Christian System").

The Time of Observance.—"And they continued stedfastly in the apostles' teaching and fellowship in the breaking of bread and the prayers." (Acts 2:42.) We learn from this passage that the Lord's Supper had a prominent part in the worship of the early disciples. In Acts 20:7 the inspired author says: "And on the first day of the week, when we were gathered together to break

bread, Paul discoursed with them." This reference shows conclusively that the chief object of these disciples in assembling on the Lord's Day at Troas, was not to hear Paul preach, but to "break bread." By comparing Acts 20:7 and 1 Cor. 16:1, 2, we learn that when the disciples met it was to partake of the Lord's Supper, and it was their custom to meet every Lord's Day. It is also true that in the age immediately following the apostles, the disciples observed the Lord's Supper every first day of the week. Therefore the followers of Christ to-day should practice the weekly observance of the Lord's Supper.

CONSTRUCTIVE TASK

1. Consider the "Open Membership" question in the light of New Testament teachings on baptism. Write a brief statement of your position.
2. Review fully Chapter VI.

MEMORY ASSIGNMENT

Baptism requires:

1. Water (Acts 8:36).
2. Much water (John 3:23).

3. Going to the water (Acts 8: 36; Mark 1: 9).

4. Going down into the water (Acts 8: 38).

5. Coming up out of the water (Matt. 3: 16; Acts 8: 39).

6. Form of birth (John 3: 5).

7. Form of resurrection (Rom. 6: 4).

8. Form of burial (Col. 2: 12).

9. Form of planting (Rom. 6: 5).

10. Washing of the body (Heb. 10: 22).

QUESTIONS ON THE CHAPTER

1. Name the two ordinances observed in the New Testament church.

2. What is the main purpose of each ordinance?

3. Quote a passage of Scripture where Christ demanded baptism.

4. What does the Greek word *baptizo* mean?

5. Name the ten requirements of baptism.

6. Who are proper subjects of baptism?

7. What is the design of baptism?

8. Give four names variously used in reference to the Lord's Supper.

9. What two terms are used in the New Testament?

10. Where do we find a full account of the institution of the Lord's Supper?

11. What is the first purpose of the Lord's Supper?

12. What is the second purpose of the Lord's Supper?

13. What is the third purpose of the Lord's Supper?

14. Summarize the article by A. Campbell, with regard to the manner of celebrating the Lord's Supper.

15. Why observe the Lord's Supper on the first day of every week.

REFERENCES FOR SUPPLEMENTARY READING

1. McGarvey.—"Tract on Baptism."
2. Kershner.—"Christian Baptism."
3. Campbell.—"Christian Baptism."
4. Wilson.—"A Great Cloud of Witnesses."
5. Franklin.—"Gospel Preacher," Vol. II., page 149.
6. Brandt.—"The Lord's Supper."
7. Lord.—"On the Lord's Day."

New Testament Church. Section B.

- **Ordinances**
  - **Baptism and the Lord's Supper**
    - Subject—Matt. 28:19; Mark 16:16; Acts 8:37; 18:8.
    - Action—Mark 1:9, 10; John 3:23; Acts 8:38, 39; Rom. 6:4, 5; Col. 2:12; Heb. 10:22.
    - Design—Mark 16:16; Acts 2:38; 22:16; Rom. 6:4, 16, 17; Gal. 3:27; Tit. 3:5; 1 Pet. 3:21.
    - Instituted—Matt. 26:26; Mark 14:23; Luke 22:19; 1 Cor. 11:23.
    - Importance—John 6:48-63. A Communion—1 Cor. 10:16.
    - When to Be Observed—Acts 20:7; 1 Cor. 16:2.
    - Self-examination Before Partaking—Acts 2:42; 20:7; 1 Cor. 10:21; 11:28.
    - Penalty for Partaking Unworthily—1 Cor. 11:27-29.

    It is a Communion with Christ. 1 Cor. 10:16.
- **Rule of Faith and Practice**
  - **Word of God**
    - To Be Used in Conversion of the World—Mark 16:15, 16; Matt. 28:19, 20.
    - Sufficiency for Church Government—2 Tim. 3:16, 17.
    - Seed of the Kingdom—Matt. 13:3; Luke 8:11.
    - Sword of the Spirit—Eph. 6:17; Heb. 4:12.

    "Profitable for Doctrine, Reproof, Correction, Instruction, that the man of God may be perfect, furnished completely unto all good works."

IX.

CHRISTIAN UNITY

XIX. THE LORD'S PRAYER FOR UNITY

Our Lord earnestly prayed for the unity of His people, in the great intercessory prayer recorded in the seventeenth chapter of John. "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." (John 17:20, 21). All through the petition we find the intimate union between the Father and the Son. The Father is in the Son and the Son in the Father; all that is the Father's is the Son's, and the Son's is the Father's. They have no separate will or interests. Is not such a union demanded among the followers of Christ? We should pray for what the Lord

prayed, that we may be one as He and the Father are one. Every Christian ought to work and pray for the unity of His people.

XX. THE SCRIPTURAL BASIS FOR UNITY

No truth is more prominent in the Bible than the unity of the apostolic church. The most comprehensive ideal of Christian union contained in the New Testament is to be found in Paul's description of the unity of the church. In the opening verses of the fourth chapter of the Epistle to the Ephesians, Paul gave this admonition: "I therefore, the prisoner of the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace." Then the apostle declares what the "unity of the Spirit" is, in these words: "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. 4:

4-6.) Here, then, the "unity of the Spirit" is composed of seven units, as follows: (1) "One body," (2) "one Spirit," (3) "one hope," (4) "one Lord," (5) "one faith," (6) "one baptism," (7) "one God and Father of all." Each one of these seven units demands attention.

1. "**One Body.**"—The oneness of the body of Christ, the church of Christ, is presented in these words: "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." (1 Cor. 12:12, 13.) This being true, then, the first essential to Christian unity is that the church should be one body.

2. "**One Spirit.**"—The one Spirit must animate the one body. "For in one Spirit were we all baptized into one body." (1 Cor. 12:13.) As there is but one Spirit to dwell in the one body, we should endeavor to maintain union in the body under the influence of the one Spirit.

3. "**One Hope.**"—The one body animated by the one Spirit necessarily possesses the one hope. This one hope is for the whole family both in heaven and on earth. As we all have this one hope, we should recognize but one body, or church, in Him. With this one hope within us, we should endeavor to keep the unity of the Spirit, that the world might believe in Christ unto their salvation.

4. "**One Lord.**"—The one Lord Jesus Christ is the Head of the church, and the only Head. Peter says: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2:36.) Paul says: "Yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him." (1 Cor. 8:6.) The Lordship of Jesus is a matter of supreme importance. Allegiance to Him in all things necessarily produces unity and fellowship among all His followers.

5. "**One Faith.**"—The one faith is faith in the one Lord. The one faith is not used here to indicate faith in some theory of con-

version, or some theory of the atonement, or anything, but rather to represent the faith of the whole heart in the divine person, the one Lord Jesus Christ. Only through the one faith can we bring joy and salvation to the unsaved.

6. "One Baptism."—To be baptized into the name of the one Lord is to be baptized as He has directed. There can be but one baptism.

"For as many of you as were baptized into Christ did put on Christ." (Gal. 3:27.) "We are buried therefore with him through baptism unto death; that like as Christ was raised from the dead through the glory of the Father, even so we also might walk in newness of life." (Rom. 6:3, 4.)

One baptism, for "in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." (1 Cor. 12:13.) Evidently Paul had in mind one uniform action when he spoke of the one baptism. In the early church there was no question by any one as to the action of baptism, for all knew just what it was.

This is made all the more certain in view of all the New Testament teachings concerning baptism. Therefore, there is to us one, and but one, baptism: one Lord, and one baptism, and one church of the living God.

7. **"One God and Father."**—By the authority of the one Lord, led by one Spirit, animated by one hope, we are brought finally to the fellowship of "the one God and Father of all." "Our Father," not "my Father" nor "your Father," but "our Father who art in heaven." Out of the great Fatherhood of God comes the brotherhood of man. To recognize the Fatherhood of God and brotherhood of man is the supreme duty of every Christian. When the Christian world accepts the foregoing seven gospel unities, then, and not till then, will the great question of Christian unity be settled in theory and in practice.

MEMORY ASSIGNMENT

As there is no constructive task, and no references for supplementary reading assigned for the lesson, time may be afforded for a general review of the previous chapters.

QUESTIONS ON THE CHAPTER

Quote John 17:20.

1. What reason did Christ give in praying for unity?
2. Where do we find the Scriptural basis for unity?
3. Name the seven units.
4. What is the first essential to Christian unity?
5. Can we have the one body without the one Spirit?
6. Why should we endeavor to keep the unity of the Spirit?
7. Who is the Head of the church?
8. What does allegiance to Christ in all things produce?
9. What is meant by "the one faith"?
10. What is the one baptism?
11. Name the two vital points in the Christian religion.
12. When will the great question of Christian unity be settled?

X.

PERSONAL EVANGELISM

"Evangelism" comes from a Greek word which means "good news." The "evangelist," therefore, is a proclaimer of good news. The personal evangelist is a man or woman who goes to others and proclaims the "good news," and seeks, by personal effort, to win them to Christ. Every Christian ought to be a personal evangelist, and however many other obligations may rest upon him, the obligation of bringing others to Christ is of the first importance. It will be a great day when the church is aroused to the responsibility and privilege of personal evangelism.

XXI. REASONS FOR PERSONAL EVANGELISM

Because of Its Great Importance in the Ministry of Jesus

Jesus was a personal evangelist. He was ready at all times to give His message,

whether it be to one man who climbed up a tree or to a multitude thronging around Him. His was always a personal message. When Nicodemus came to Him by night He did not generalize, but spoke directly to him in words that could be understood. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew." (John 3:3-7.)

The importance of personal evangelism in the ministry of Jesus is demonstrated by His conversation with the woman at the well. When He saw the woman of Samaria He forgot that He had sent the disciples to the city to buy food; forgot that His throat was parched with the heat of the day. He thought

only of the need of a human soul. "Jesus saith unto her, 'Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth. The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am he." (John 4:21-26.) From the intense spirit of Jesus it is quite evident that He expects us to be personal evangelists.

Because It Was Commanded by Jesus

There are two Scriptures that we need to have very clearly in mind if we are to understand our mission as followers of Christ and our position with reference to personal evangelism. The Master spoke in no uncertain

way: "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Mark 16:15, 16.) "And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high." (Luke 24:46-48.) From these Scriptures it is evident that Jesus commanded personal evangelism.

Because It Was Done Most Effectively by the Apostles

Every apostle was a personal evangelist. Andrew, through personal effort, brought his brother Peter to Christ. Philip, through personal solicitation, brought Nathaniel to Jesus. (John 1:29-51.) Peter and John brought about the conversion of the cripple

at the gate of the temple. (Acts 3:1-26.) Peter, by personal evangelism, opened the door of the church to the Gentiles at the home of Cornelius. (Acts 10:1-48.) Paul was a personal evangelist. (Tit. 1:4, 5; Acts 16:12-34.) In fact, all of the early disciples "went everywhere preaching the word."

Because It Is the Best Way to Reach the People

We have been amazed, in our study of the lives of men and women who have been specially used of God, to see that nearly all of them have come to Christ through personal evangelism.

Dwight L. Moody is a notable illustration of the influence of the personal touch. Dr. J. W. Chapman writes: "D. L. Moody's Sunday-school teacher in Boston was Mr. E. D. Kimball. He was not one of the ordinary type of Sunday-school teachers. Mere literal instruction on Sunday did not satisfy his ideal of the teacher's duty. He knew his boys, and if he knew them, it was because he studied them, because he became acquainted

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with their occupations and aims, visiting them during the week. It was his custom, moreover, to find opportunity to give to his boys an opportunity to use his experience in seeking the better things of the Spirit. The day came when he resolved to speak to young Moody about Christ, and about his soul.

" 'I started down to Holton's Shoe Store,' says Mr. Kimball. 'When I was nearly there I began to wonder whether I ought to go just then, during business hours. And I thought maybe my mission might embarrass the boy, that when I went away the other clerks might ask who I was, and when they learned might taunt Moody and ask if I was trying to make a good boy out of him. While I was pondering over it all, I passed the store without noticing it. Then, when I found I had gone by the door, I determined to make a dash for it and have it over at once. I found Moody in the back part of the store wrapping up shoes in paper and putting them on shelves. I went up to him and put my hand on his shoulder, and as I leaned over I placed my foot upon a shoe-box. Then I made my plea, and I feel that it was really a very

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weak one. I don't know just what words I used, nor could Mr. Moody tell. I simply told him of Christ's love for him and the love Christ wanted in return. That was all there was of it. I think Mr. Moody said afterwards that there were tears in my eyes. It seemed that the young man was just ready for the light that then broke upon him, for there, at once, in the back of the shoe store in Boston, the future great evangelist gave himself and his life to Christ."

Many years afterward Mr. Moody himself told the story of that day. "When I was in Boston," he said, "I used to attend a Sunday-school class, and, one day, I recollect, my teacher came around behind the counter of the shop I was at work in and talked to me about Christ and my soul. I had not felt that I had a soul till then. I said to myself, This is a very strange thing. Here is a man who never saw me till lately, and he is weeping over my sins, and I never shed a tear about them. But I understand it now, and know what it is to have a passion for men's souls and weep over their sins. I don't remember what he said, but I can feel the

power of that man's hand on my shoulder to-night. It was not long after that I was brought into the kingdom of God."

Charles Haddon Spurgeon, in speaking of his own early experiences, writes thus: "When I was a young child staying with my grandfather, there came to preach in the village Mr. Knill, who had been a missionary at St. Petersburg, and a mighty preacher of the gospel. He came to preach for the London Missionary Society, and arrived on the Saturday at the manse. He was a great soul-winner, and he soon spied out the boy. He said to me: 'Where do you sleep? for I want to call you up in the morning.' I showed him my little room. At six o'clock he called me up, and we went into the arbor. There, in the sweetest way, he told me of the love of Jesus and of the blessedness of trusting in Him and loving Him in our childhood. With many a story he preached Christ to me, and told me how good God had been to him, and then he prayed that I might know the Lord and serve Him.

"He knelt down in the arbor and prayed for me with his arms about my neck. He did

not seem content unless I kept with him in the interval between the services, and he heard my childish talk with patient love. On Monday morning he did as on the Sabbath, and again on Tuesday. Three times he taught me and prayed with me, and before he had to leave, my grandfather had come back from the place where he had gone to preach, and all the family were gathered to morning prayer. Then, in the presence of them all, Mr. Knill took me on his knee and said: 'This child will one day preach the gospel to great multitudes. I am persuaded that he will preach in the chapel of Rowland Hill, where [I think he said] I am now the minister. He spoke very solemnly, and called upon all present to witness what he said.''

Dr. Maclaren, in speaking of the power of the personal touch, says: ''Preaching to a congregation has its divine place and value; but private and personal talk, honestly and wisely done, will effect more than the most eloquent preaching. Better to drill the seeds, dropping them one by one in the little pits made for their reception, than to scatter them broadcast.''

Because of Its Unlimited Opportunity

There is no limit to our opportunity in this work. "And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Luke 10:2.)

"Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor." (John 4:35-38.) This is truly a day of wonderful opportunity and the demand for reapers is greater than ever before.

Because of Our Personal Responsibility

God has given us our talents. We are responsible for the use we make of them.

Jesus said: "Take ye away therefore the talent from him and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth." (Matt. 25:28-30.) The saddest moment in a man's life will be when he goes to judgment empty-handed.

Because of the Great Reward that Is Promised

The greatest reward that can come to us is the joy of seeing men and women coming to Christ. There is also a reward in eternity, for "they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3.) James says: "Let him know that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." (Jas. 5:20.)

XXII. PERSONAL EVANGELISM IN THE BIBLE SCHOOL

Evangelism's Richest Field

The richest field for effective personal evangelism is in the Bible school. If it were not for the additions to the church from the Bible school, the church would decline and soon die. One of the most successful pastors, in speaking of his work in the Sunday schools, gave the following testimony: "I have been reviewing my ministry in various churches, extending over a period of eighteen years, and I am amazed to find how large a proportion of those whom I have received into the church have been scholars in the Sunday school. I think I do not exaggerate when I say that of those who have come into the church upon confession of faith, 85 per cent. have been under twenty-one years of age, and of these 95 per cent. have come out of the Sunday school. That is to say, of all I have received, 80 per cent. have been Sunday-school scholars." The proportion will not differ in most churches. Is it not a fact, and does it not remind us, that here is our golden

opportunity? Nothing has ever been devised to take the place of the Bible school in reaching people. It is a power unto salvation. It is strange, but many people who never enter a church door for its services will gladly become members of the Bible school. Once brought into contact with the people in the schools, the evangelistic opportunities increase. The Bible school is our recruiting-station and offers the most promising field for personal evangelism.

The Aim of Personal Evangelism in the Bible School

The aim of personal evangelism in the Bible school is to bring the members, at the earliest possible moment, to the Christ, and to train them for happy and fruitful service. Mr. Trumbull writes: "The function of the Sunday school is to grow souls possessed by Christ's passion to win souls. It should be keyed to the purpose of giving the gospel to every creature." To save the unsaved is the bounden duty of the Bible school—just as much its duty and work as to teach the Book.

Three Contributing Forces

1. The Minister.—The minister is not only pastor of the church, but he is pastor of the Bible school. His visitation roll contains the names of the homes of the school as well as the church. In his round of visiting he will be alert and catch any information which may be used effectively by his workers. He will keep a prospective list of the Bible-school members who are old enough to confess Christ. He will also be on the lookout for new prospects and for new workers. If the pastor thus carries evangelism on his heart, he will do much toward stimulating evangelistic zeal in his church and school. And the pastor who bears evangelism on his heart will find opportunities by public prayer, in the mid-week service, in teachers' meetings and in personal conversation to magnify personal evangelism.

2. The Superintendent.—The superintendent holds a position that is scarcely less responsible than the pastor's, with whom he should work in closest co-operation. His influence for evangelistic results is unlimited.

He stands at the head of the school, and by his spirit, purpose and plans he can practically mould the Bible-school's evangelistic program. His personal touch with teacher and scholar, his unbounded enthusiasm for Christ, his passion for souls—these form the atmosphere that controls the school. His zeal for personal evangelism is essential for the promotion of continuous decisions and for the best work on Decision Day. The superintendent who gives up his life and wisdom to the business of soul-winning will aim to inspire all of his members with a desire to bring souls to Christ, and to teach his workers how to be effective personal evangelists.

3. The Teacher.—The real teacher makes it his supreme business to lead his pupils to Christ. He will see to it that all the influences, conscious or unconscious, that go out from him to them shall be influences for Christ. He will not be satisfied until he leads them all to Christ, not only as their Saviour and Master, but also as their Leader and Pattern.

If the teacher thus lays upon his heart the burden of each unsaved soul in his class, he

will realize, as never before, that his aim, passion, purpose and effort should be personal evangelism.

CONSTRUCTIVE TASK

1. Reflect on the statement of Mark 16: 15, 16. What do you understand the verses to mean?

2. Make a special study of the fourth chapter of John.

QUESTIONS ON THE CHAPTER

1. What does the word "evangelism" mean?

2. What is personal evangelism?

3. What is the greatest obligation resting upon the Christian?

4. Should all Christians be personal evangelists?

5. What two instances show the importance of personal work in the ministry of Jesus?

6. Quote the passage of Scripture that states our position with reference to personal evangelism.

7. Name three instances in which the apostles did personal work.

8. Give two illustrations of the influence of the personal touch.

9. What did Jesus say about the harvest?

10. Are we responsible for the use we make of our talents?

11. What is the great reward that is promised the personal evangelist?

12. Name the seven reasons for personal evangelism.

13. Why is the Bible school considered the most promising field for personal evangelism?

14. What is the aim of personal evangelism in the Bible school?

15. What is the relation of the minister to the Bible school?

16. What is the supreme business of the superintendent in the Bible school?

17. What should be the aim, passion and purpose of a Bible-school teacher?

REFERENCES FOR SUPPLEMETARY READING

1. Brown.—"Plans for Sunday School Evangelism," Chapter V.

2. Pell.—"How Can I Lead My Pupils to Christ?" Chapter IV.

3. Hurlburt.—"The Sunday School as a Soul-winner."

XI.

THE PERSONAL EVANGELIST AND HIS WORK

XXIII. THE PERSONAL EVANGELIST

Billy Sunday, the evangelist, says: "I believe that lack of efficient personal workers is one of the curses of the church to-day. Why are so few people coming into the kingdom? I will tell you what is the matter—there is not a definite effort put forth to persuade a definite person to receive a definite Saviour at a definite time, and that definite time is now." The church of the future must have personal evangelists. The world will not be won for Christ by public preaching. It will be won by a man-to-man canvass.

In speaking of the great privilege of personal evangelism, Mr. Sunday says: "Personal work is a great privilege. Not that God needs us, but that we need Him. Jesus Christ

worked. I must do the works of Him that sent me. So must you. He didn't send me to work and you to loaf. Honor the God that gives you the privilege to do what He wants. Jesus worked. Please God and see how it will delight your soul. If you'll win a soul, you will have a blessing that the average church-member knows nothing about. They are absolute strangers to the higher Christian life. We need an aroused church. An anxious church makes anxious sinners. Christ said to preach the gospel to all the world, and that means every creature in the world."

Essential Qualifications

The personal evangelist must have the following essential qualifications to be rightly fitted for his work.

He should be trained.—There are hundreds of people who want to win souls for Christ, but they are waiting to be told how to do it. To answer this need every church should train willing workers how to do the work in an effective way. The untrained often fail, and failure brings discouragement, consequently many opportunities will be lost.

Jesus says: "Come unto me, and learn of me."

He must be enthusiastic.—Enthusiasm is a necessary factor in your work. The people with whom you talk will estimate the worth of the Christian life more by the animated face and flashing eyes than by what you have to say, for the face telegraphs to them the spirit of the work. If, for any reason, your enthusiasm is running low, take yourself in hand and generate new enthusiasm. It is indispensable to the success of landing your prospect.

He must be cheerful.—This work should be done in the spirit of cheerfulness. We must address ourselves to the great art of winning men in the exuberance which belongs to a thankful and praiseful heart.

He must have the spirit of perseverance.—Perseverance is needed to conquer in personal evangelism. This is a lifelong work. Go work to-day in my vineyard. To-day is the demand, but this demand meets the eye, and speaks in the ear, and lays its claim on the heart and head and hands every morning from life's first dawn to its final close. To-day—it claims but one day at a time, but

claims every day as it passes. It closes only with the close of life. There should be no relaxation of effort. No getting weary of the work. No getting discouraged.

He must have love for souls.—No one can win souls who does not love them. We must have "the love of God shed abroad in our hearts." It is the same love that sent Jesus to die for us (1 John 4: 9, 10; Eph. 5:2), the love that brings hope to the sinner, and loves him into loving God. We are allied to those who are perishing in their sins. We possess a common humanity. If God loved them, ought we not to love them? If Christ died to save them, ought we not to labor to save them?

Preparation for Efficient Service

Three helps for the personal evangelist in preparation for efficient service are:

1. He must be prayerful.—The personal evangelist must be prayerful, for "The supplication of a righteous man availeth much in its working. (Jas. 5:16.) He should cultivate the habit of secret prayer. Jesus said: "When thou prayest, enter into thy closet,"

etc. (Matt. 6:6.) Here the Master directs His disciples, when they pray, to seek a place where they would be alone with God; and there to pray to Him who dwells in a world unseen by mortals. The power of this privilege is clearly demonstrated in the Scriptures. It will be sufficient to refer you to Jacob, in his lonely wrestling: Gen. 32:24; to Abraham pleading for Sodom: Gen. 18:22; to David: Ps. 55:17; Ps. 119:164; to Dan. 6:10; to the example of the Redeemer himself. We have not a full record of his life; but we are told: "In the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed:" Mark 1:35; again, He went up into a mountain: Matt. 14:23. Again, He continued all night in prayer: Luke 6:12. He prayed also in the garden of Gethsemane: Luke 22:41. He was often alone with God in prayer. The Saviour, with the burden of redeeming the world upon Him, felt so much the importance of private prayer, that He rose up before it was day, to secure time. He made it a matter of self-denial, that He might be alone with God. The personal evangelist has

thoughts, feelings, fears, trials, problems which can be met in no other way. He must go to the throne of grace and seek help there. "Pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." (Matt. 6:6.)

2. He must know his Bible and how to use it.—The word of God is called the "sword of the Spirit." (Eph. 6:17.) No one would go into battle without some sort of a weapon to fight with. But we must know how to use the Word. A soldier could not do much in battle if he did not know how to use his weapon. "The Bible is our tool-chest, and we must know what tool is needed for a certain work, and where to find it. We must study to rightly divide the word of truth (2 Tim. 2:15), to know how to show men their need of a Saviour, to show them Jesus as their Saviour, to show them how to receive Him, and to answer excuses and objections." Do not read the first chapter of Genesis to the man who wants to know how to be saved, nor the twenty-third Psalm to the man who does not believe that he is a sinner. Like the Berean Christian (Acts 17:11), we must keep

to the Scriptures. They "searched the scriptures" daily. They did not regard it as an irksome task, or as one which the concerns of the world might be permitted to put aside. Their delight was in the law of the Lord, and on it they meditated day and night. Thus, they added to their virtue knowledge, and have left an example for our imitation. Not a day should be permitted to pass without our Bible being opened and perused, and if we were thus attentive to what God says, how much more peaceful would be our experience, and how much more successful our undertakings.

3. He must realize that all out of Christ are lost.—The testimony of the Word concerning sin and the doom of the sinner is found in Eph. 2:1-3, 12; Psalm 9:17; Rom. 6:23, and many other passages of Scripture. The man who believes that his friend is in danger of losing his life will not be long in plucking up sufficient courage to warn him. When people really believe, down in their hearts, that the one out of Christ is lost, is going down to eternal hell, and that no power but the blood of Jesus can save him, there

will be more earnestness for the salvation of souls.

XXIV. CONDITIONS OF SUCCESS

What to Do

Keep Out of Sight.—Mark Guy Pearse, an expert fisher, gives three essential rules for successful fishing, and concerning which he says: "It is no good trying if you don't mind them. The first rule is: Keep yourself out of sight. And secondly, keep yourself further out of sight. And thirdly, keep yourself further out of sight!" Mr. Pearse's counsel is confirmed by every fisher. "Let the trout see the angler, and the angler will catch no tront." Now, this is the first essential in the art of man-fishing: the suppression and eclipse of the personal evangelist. Let us remember that so soon as people see the personal evangelist they will not take his bait. As soon as we become prominent our Lord is never seen. Keep out of sight!

Keep to the Subject.—After you have gained an interview with the individual keep to the subject, and keep the individual to the

subject. He may want to switch off on to election, socialism, etc., but don't be sidetracked. Keep to the main issue. The woman spoken of in the fourth chapter of John is an example. Christ put His finger on her sin, and she said: "I perceive that thou art a prophet. Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship." A controversy might have been started. Christ brought her right to the main issue, and again she dodged. "I know Messiah cometh." Christ said, "I am he," bringing her right around. It was the same with Nicodemus. "Rabbi, we know that thou art a teacher come from God," etc. Jesus said, "Ye must be born again." He brought each case right to the great need and the cure. We should do the same.

Be persistent.—Remember your business is to witness. Jesus required faithful, patient, helpful service. Never give up an individual; go after him the hundredth time, if necessary. Hold on for victory.

Keep Still While Another Is Talking.—When two or three talk to an individual at the same time, he often becomes confused and

is unable to think for himself. If you wish to talk to the individual, ask the other person to wait for a few minutes, or withdraw yourself till he has finished.

Always Use the Bible.—In your work always use the Bible; open your Bible and let the person read for himself. You can go over the verse slowly, pointing out the various parts you wish him to notice. Then have him read the verse slowly, and give him time to take it in and understand it. Always use the Bible in pointing souls to Christ; meet their difficulties with it.

Instruct the Young Convert.—To make your work effective, instruct the young convert in his first duties as a Christian. See that he has a Testament to carry with him always. Direct him as to the best books to read first—John's Gospel, Ephesians, Philippians, Timothy, etc. Show the necessity of prayer—daily, secret and public prayer. Try to have him "have a place and time to pray and read the Bible every day." Urge him to support the church in every way; to work for the salvation of others; to avoid places of temptation, etc.

What Not to Do

Don't Argue.—Never get into any arguments about the things of God. Few are ever won by argument. Do not argue with him. Answer all he has to say with the Bible. It is the sword of the Spirit, and will cut. Your work is to declare the Word, not to prove it.

Don't Scold.—"And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will." (2 Tim. 2:24-26.)

Don't Be Put Off.—To-day is the day of salvation. Now is the acceptable time. To-morrow may be too late.

Don't Talk All the Time.—When you have made the way clear from the Bible, then give the individual a chance to talk or ask questions. Don't answer foolish inquiries.

Don't Talk Down.—We mean by this, don't talk as though you were an angel and

the individual was the chief of sinners; speak of yourself as a sinner saved by the blood of Christ. There should be no suggestion of "big I or little you" in personal evangelism.

Don't Depend on Seeing People by Chance.—Solicit souls for the Lord in a businesslike way. Go on purpose to see the individual, and clearly state your mission. In this way your personal interest will manifest itself and shine through your words and create a desire to come to Christ.

Don't Use Too Many Passages.—Try one verse, and if that does not take hold of the person then try another. If you use too many passages of Scripture, it will confuse the individual. One passage, well applied, will generally do the work.

Don't Forget that Your Own Life Stands Back of All You Say.—A young man was asked by whose preaching he had been converted, and replied: "By no person's preaching—by my mother's practicing." The Sanhedrin "took knowledge of Peter and John that they had been with Jesus," their association with the Son of God was manifested in their lives. The fine art of soul-winning can

best be mastered by the man who, by actions and words, reveals Christ's presence. The natives of Burmah said of Judson: "There goes Jesus Christ's man." The same should be said of every personal evangelist to-day.

CONSTRUCTIVE TASK

1. Make a list of our great evangelists, past and present. Write out briefly the reason why each appeals strongly to you.

2. Write your own statement of the work of the personal evangelist as compared with that of the evangelist and the minister.

MEMORY ASSIGNMENT

1. Review the memory assignment of Chapter II.

2. Fourteen conditions of success: (1) Keep out of sight. (2) Keep to the subject. (3) Be persistent. (4) Keep still while another is talking. (5) Always use the Bible. (6) Instruct the young convert. (7) Don't argue. (8) Don't scold. (9) Don't be put off. (10) Don't talk all the time. (11) Don't talk down. (12) Don't depend on seeing people by chance. (13) Don't use too many passages.

(14) Don't forget that your own life stands back of all you say.

3. Commit to memory all passages of Scripture referred to on page 118.

QUESTIONS ON THE CHAPTER

1. What does "Billy" Sunday say about the privilege of personal evangelism?

2. Why do we need an aroused church?

3. Why should the church train workers to do personal work?

4. Why is enthusiasm a necessary factor in your work?

5. In what spirit should this work be done?

6. What spirit is needed to conquer in personal evangelism?

7. Why should we labor to save lost souls?

8. Name the five qualifications of a personal evangelist.

9. Why should the personal evangelist cultivate the habit of secret prayer?

10. What example did the Bereans leave for our imitation?

11. Where do we find the testimony concerning sin and the doom of the sinner?

12. Why is it necessary that we realize that all out of Christ are lost?

13. Why should we always keep out of sight?

14. Why should we be persistent?

15. Why is it best to keep still while another is talking to an individual?

16. Why should we always use the Bible in pointing souls to Christ?

17. What is the first thing that should be presented to the new convert?

18. What instruction should be given the new convert?

19. Why is it advisable not to argue?

20. Why should we not depend on seeing people by chance?

21. How many passages of Scripture should we use? Why?

22. How can we best master the fine art of soul-winning?

23. What did the natives of Burmah say of Judson?

24. Should the same be said of every personal evangelist to-day?

25. Name the fourteen conditions of success.

REFERENCES FOR SUPPLEMENTARY READING

1. Clark.—"Fishing for Men."
2. Trumbull.—" Taking Men Alive."
3. Camp.—"Winning One at a Time."
4. Torrey.—"How to Bring Men to Christ."
5. McKinley.—"Educational Evangelism."
6. Slattery.—"The Second Line of Defense."

XII.

THE PERSONAL EVANGELIST WATCHING FOR SOULS

We desire to devote this closing chapter to the consideration of the serious work of watching for souls. We do not presume to unfold new secrets; still less can we claim to be experts in the great vocation. We are simply writing, not to expert evangelists, but to those who are sincerely desirous of becoming proficient in personal evangelism. Jesus said: "Come ye after me, and I will make you fishers of men." (Matt. 4:19.) Our souls should cry out for knowledge that we might know how to follow Christ, so as to be fishers of men.

Izaak Walton says: "The all-important matter in fishing is to have the desire to learn."

"Now for the art of catching fish, that is to say, how to make a man—that was not—

to be an angler by a hook; he that understands it shall undertake a harder task than Mr. Hales, a most valiant and excellent fencer, who, in the printed book called 'A Private school of Defence,' undertook to teach that art or science, and was laughed at for his labor—not that but many useful things might be learned by that book, but he was laughed at because that art was not to be taught by words."

It is quite true. Books can not make a personal evangelist. They may help us in our work, but we are made by Christ. "I will make you fishers of men." "Jesus will make us," says Jowett, "just in that secret and mysterious way in which true poetry comes into being. When He ascended on high . . . He gave gifts unto men. He dropped one gift here, and a commonplace man became a pastor. He dropped another gift there, and the undistinguished became a prophet. He dropped a third gift yonder, and an impotent man became a powerful personal evangelist." But even though our gifts are Christ-given, our Lord expects us to develop them by study, observation and experience.

XXV. TYPES OF PEOPLE TO BE REACHED

The personal evangelist watching for souls should inform himself, as far as possible, concerning the person he is to visit. There are six typical cases, which practically cover the various conditions of mind and heart with which he is likely to meet. They are as follows:

The Willing, but Ignorant

It is a strange fact that in every community there are some who know practically nothing of Christianity. They are willing and ready to become Christians, but woefully ignorant of the way of salvation.

Those Lacking Conviction

This class of people is especially prominent in communities where personal evangelists have never been very active.

The Willfully Indifferent

This type presents the general condition to be met by nearly every personal evangelist.

The Doubter

This type is not generally prominent. He will, however, require special attention.

The Young Christian

This class must be led into full fellowship with Christ.

Those Turning Back

It is astonishing how many people in a community have turned their backs upon God and wandered from Him. This class is frequently referred to as backsliders.

In dealing with these typical cases keep in mind the following plain directions:

State the condition of the person to yourself in different forms. Get the precise point to be met clearly and individually before you. Find out, in dealing with this particular person, what dangers must be guarded against. Now ask yourself what exactly is involved in the position of this person—naturally, necessarily involved. And this necessary implication means that some truth is set aside or overlooked. What exactly is that needed

truth? Now search for the passages (maybe whole books or trend of Scripture) enforcing and emphasizing the points brought out in the truth needed.

XXVI. EXCUSES AND HOW TO MEET THEM

Most people who refuse to accept Christ as their Saviour do so without any good reason. Here, then, the personal evangelist should realize that something substantial from the Bible will always meet the objection. He should also master Christ's lesson on excuses given in Luke 14: 15-24. The answers to excuses given here are simply suggestive. You may add passages of Scripture according to your needs.

I Have Tried and Failed.—Get this man's thoughts away from self to God. The individual must see his helpless condition, confess Christ, throw himself upon God and take Jesus—not try him. Use following passages:

Matt. 10: 32, 33. "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before

men, him will I also deny before my Father who is in heaven."

Heb. 4:16. "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need."

Heb. 10:24, 25. "And let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another: and so much the more as ye see the day drawing nigh."

Jude 24. "Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy."

I Don't Feel Like It.—Show him that God does not demand feeling, but "faith, repentance, obedience." For this use:

Acts 2:38. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

Heb. 5:9. "And having been made perfect, he [Jesus] became unto all them that obey him the author of eternal salvation."

1 Pet. 1:8. "Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory."

Too Many Hypocrites.—If the one who offers it is correct, and the people are hypocrites, he must spend eternity with them, for they are lost like other sinners. If he is wrong, and they are not hypocrites, what a terrible price he will pay for his folly. Show him that salvation is a personal matter. Use the following:

Rom. 2:1. "Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same things."

Rom. 14:12. "So then each one of us shall give account of himself to God."

I Don't Think It Is Necessary to Be Baptized.—Christ commanded baptism. That settles it. Use:

Matt. 28:19. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

Acts 2:38. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

Mark 16:16. "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

I Am Not Interested in the Subject.—Meet this man with the thought that without Christ there is no hope. Let him read the following:

Matt. 22:37, 38. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment."

John 3:36. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

I Am Not Good Enough.—This makes him a proper subject for salvation. Show him Christ will receive all who come unto Him. The following Scriptures may be used:

Rom. 5:6, 8. "For while we were yet weak, in due season Christ died for the ungodly. . . . But God commendeth his own love

toward us, in that, while we were yet sinners. Christ died for us."

Matt. 9:12, 13. "They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners."

My Business Will Not Permit Me to Be a Christian.—Suggest that he can not neglect his soul for a few dollars. Use any of the following:

Mark 8:36, 37. "For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?"

Eccl. 5:10. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase."

Matt. 6:33. "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Mark 10:29, 30. "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold

now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

The Bible Is a Lot of Foolishness. I Can Not Understand It.—Meet this individual with the fact that while there may be much in the Bible that he does not understand, the way of salvation is made so plain that he need not go astray. Also call attention to the following:

1 Cor. 2:14. "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged."

John 7:17. "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself."

My Folks Would Object.—Hand the Bible to the one who makes this excuse, and let him read:

Acts 5:29. "We must obey God rather than men."

Ps. 27:10. 'When my father and my mother forsake me, then Jehovah will take me up."

2 Tim. 3:12. "Yea, and all that would live godly in Christ Jesus shall suffer persecution."

Perhaps I Am Not One of the Elect.—The only way to be one of the elect is to obey the gospel. Tell him that the elect are those who obey God.

Acts 10:34, 35, 43. "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him. . . . To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins."

John 3:16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

I Would Have to Give Up Some of My Friends.—Meet this excuse by telling him that he can not afford to count the friendship of the world if it will make him the enemy of God.

Jas. 4:4. "Whosoever therefore would be a friend of the world maketh himself an enemy of God."

1 John 1:3. "That which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ."

My Associates Would Laugh at Me.—Any man in the right can well afford to be laughed at. Call attention to the following:

Jer. 1:8. "Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah."

Prov. 29:25. "The fear of man bringeth a snare; but whoso putteth his trust in Jehovah shall be safe."

I Have Had Trouble with Some One and Can Never Forgive Him.—Meet this with the following Scripture:

Matt. 6:15. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Matt. 5:43-45. "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to

rise on the evil and the good, and sendeth rain on the just and the unjust."

Eph. 4:31, 32. "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you."

There Are Some Things I Could Never Give Up.—Show what a person really receives by becoming a Christian. The Christ life is worth everything or nothing. It can not be made a secondary matter.

Luke 9:23-25. "And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. For what is a man profited, if he gain the whole world and lose or forfeit his own self?"

I Am Good Enough.—Say to him, "All have sinned." The following fully answer the objection:

1 Tim. 1:15. "Faithful is the saying, and worthy of all acceptation, that Christ Jesus

came into the world to save sinners; of whom I am chief."

Matt. 5:16. "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

Not Now.—Every time a person refuses Christ he becomes more hardened in sin and it is easier to say no. Press upon the man who makes this excuse the importance of accepting Christ to-day. Use:

Matt. 24:44. "Therefore be ye also ready: for in an hour that ye think not the Son of man cometh."

Jas. 4:13, 14. "Come now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away."

Luke 12:19, 20. "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee;

and the things which thou hast prepared, whose shall they be?''

I Do Not Know How to Become a Christian.—Have him read carefully the following passages, illustrating the steps in obedience:

(1) Faith.—Acts 16:31. ''Believe on the Lord Jesus Christ, and thou shalt be saved.''

(2) Repentance.—Acts 2:38. ''Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins.''

(3) Confession.—Matt. 10:32. ''Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven.''

(4) Baptism.—Mark 16:16. ''He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.''

I Do Not Like the Preacher.—Remind him that it is the preacher's message that saves.

1 Cor. 2:5. ''Your faith should not stand in the wisdom of men, but in the power of God.''

I Am Afraid I Can Not Hold Out.—Our Father wants us to recognize our power-

lessness to save or keep our selves. He will help us.

1 Pet. 1:5. "Who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."

Jesus says: "I am with you always, even unto the end of the world." (Matt. 28:20.)

CONSTRUCTIVE TASK

Make a special study of some one of the excuses offered, and indicate what seems to you the most significant answer.

MEMORY ASSIGNMENT

Commit to memory all passages of Scripture quoted in this chapter.

QUESTIONS ON THE CHAPTER

1. What does Jesus say about "fishers of men"?
2. How can we develop our gifts or talents?
3. How many types of people to be reached?
4. Name the types of people to be reached.

5. In dealing with these typical cases, what should be kept in mind?

6. What should be mastered by the personal evangelist?

7. How would you meet the man who says: "I have tried and failed"?

8. Give a Scriptural answer.

9. How would you answer the person who says: "I don't feel like it"?

10. Give a reply to the person who says: "Too many hypocrites."

11. What answer would you give to the one who says: "I don't think it is necessary to be baptized"?

12. How would you meet the person who says: "I am not interested in the subject"?

13. What Scriptural answer would you give?

14. How would you answer the person who says: "I am not good enough"?

15. What would you suggest to the person who says: "My business will not permit me to be a Christian"?

16. How would you answer the person who says: "The Bible is a lot of foolishness. I can not understand it"?

17. Give a reply to the person who says: "My folks would object."

18. How would you answer the person who says: "Perhaps I am not one of the elect"?

19. In reply to the person who says, "I would have to give up some of my friends," what Scripture would you use?

20. How would you answer the person who says: "My associates would laugh at me"?

21. What Scriptures would you use in answer to the person who says: "I have had trouble with some one and can never forgive him"?

22. Give a reply to the person who says: "There are some things I could never give up."

23. What answer would you give to the one who says: "I am good enough"?

24. In reply to the person who says, "Not now," what would you impress upon him?

25. What passages would you read to the person who says: "I do not know how to become a Christian"?

26. What would you suggest to the person who says: "I do not like the preacher"?

27. Give a reply to the person who says: "I am afraid I can not hold out."

REFERENCES FOR SUPPLEMENTARY READING

1. Coombs.—"Christian Evangelism," Chapter IV.

2. Moninger.—"New Testament Church," Church," Lesson XX.

3. McAfee.—"Becoming a Christian."

4. Osterheld.—"Turning Points."

5. Mabie.—"Methods in Soul-winning."

6. Violette.—"Training for Soul-winning," Lesson XXVII.

DRILL QUESTIONS

These drill questions may be used for lesson reviews as well as in individual oral and written tests.

I. Bible Study

1. What is the secret of success in personal evangelism?
2. Name the six chief reasons for Bible study.
3. Why should the personal evangelist carry "the sword of the Spirit"?
4. What aids to Bible study is it essential to have?
5. Why is the study of the Bible by books of so great importance and value?
6. What is the value of the biographical study of the Bible?
7. Name the six suggestions on "How to Study the Bible."
8. State the purpose of the course of study.

II. The Bible and Its Divisions

9. What does the word "Bible" mean?

10. What is the meaning of the word "Testament"?

11. What is the New Testament title for the books of the Bible?

12. Give the origin and use of the title "Oracles of God."

13. What are the two great divisions of the Bible?

14. Name the divisions of the books of the Old Testament, and the number of books in each.

15. What are the divisions of the New Testament?

16. Name the Gospels.

17. Name the book of History.

18. Name the Epistles.

19. Give the name of the book of Prophecy.

20. State the purpose of the Gospels.

21. Of what does the Book of Acts tell?

22. Name the books of the New Testament written by Paul.

23. Who wrote the last seven Epistles?

24. Who wrote the book of Prophecy?

25. To whom was the Law given?

26. Under what dispensation are we now living?

III. The New Testament Church

27. Where is the New Testament prophecy concerning the church recorded?

28. What is the relation of Christ to the church?

29. What is the meaning of the word "church"?

30. What word is used in the New Testament for the church?

31. How is it applied to the church?

32. When was the church of Christ founded?

33. Was this the first time that believers were baptized by the authority of Christ?

34. Where was the church founded?

35. Where do we find the world-wide program of the church?

36. Give a brief summary of the purpose of the church.

IV. The Name of the Church

37. What names in the New Testament are applied to the early church?

38. Is the term "Christian church" used in the New Testament?

39. Is the term "church of Christ" used in the New Testament? If so, where?

40. Where do we find the expression "churches of Christ"?

41. Give five names which are applied to the followers of Christ.

42. Why were they called "disciples"?

43. What is the significance of the word "brethren"?

44. Quote a passage of the Scripture where the disciples were called Christians.

45. What is the significance of calling the followers of Christ Christians?

46. Give the testimony of Martin Luther.

47. What does MacArthur say about the name that is above every name?

V. The Creed of the Church

48. From what is the word "creed" derived?

49. What is meant by a creed?

50. What is a human creed?

51. Give five reasons why human creeds are objectionable.

52. What is the divine creed?

53. Where is it found?

54. Who was its first confessor?

55. Name six characteristics of the divine creed.

VI. Conditions of Membership

56. Name the steps in conversion.

57. What word is synonymous with belief?

58. Why is faith a bigger word than belief?

59. What are the functions of faith?

60. How is faith related to salvation?

61. According to its etymology, what does the word "repentance" mean?

62. Is repentance simply "sorrow for sin"?

63. What is the relation of repentance and faith?

64. Where do we find the Scriptural form of confession?

65. What is the divine confession?

66. Name three reasons why we should make the divine confession.

67. If a man believes in Christ, has repented of his sins, confessed him before men, what is the next thing that he must do to become a Christian?

68. How should the personal evangelist present baptism to the unsaved?

69. What are some of the things the "new babe in Christ" must learn?

70. Give a brief Scriptural outline of Christian duty.

VII. The Holy Spirit

71. What is the nature of the Holy Spirit?

72. What is the mission of the Holy Spirit?

73. Give Alexander Campbell's view.

74. Is the Holy Spirit an active agent in the conversion of sinners?

75. How many times does the baptism of the Holy Spirit occur in the New Testament?

76. Name the cases of this baptism.

77. What is the extraordinary gift of the Holy Spirit?

78. What is the ordinary gift of the Holy Spirit?

79. To whom is this gift promised?

80. What are the fruits of the Holy Spirit?

VIII. The Ordinances

81. Name the two ordinances observed in the New Testament church.

82. What is the main purpose of each ordinance?

83. Quote a passage of Scripture where Christ commanded baptism.

84. What does the Greek word *baptizo* mean?

85. Name the ten requirements of baptism.

86. Who are proper subjects of baptism?

87. What is the design of baptism?

88. Give four names variously used in reference to the Lord's Supper.

89. What two terms are used in the New Testament?

90. Where do we find a full account of the institution of the Lord's Supper?

91. What is the first purpose of the Lord's Supper?

92. What is the second purpose of the Lord's Supper?

93. What is the third purpose of the Lord's Supper?

94. Summarize the article by A. Campbell, with regard to the manner of celebrating the Lord's Supper.

95. Why observe the Lord's Supper on the first day of every week?

IX. Christian Unity

96. Quote John 17:20.

97. What reason did Christ give in praying for unity?

98. Where do we find the Scriptural basis for unity?

99. Name the seven units.

100. What is the first essential to Christian unity?

101. Can we have the one body without the one Spirit?

102. Why should we endeavor to keep the unity of the Spirit?

103. Who is the Head of the church?

104. What does allegiance to Christ in all things produce?

105. What is meant by "the one faith"?

106. What is the one baptism?

107. Name the two vital points in the Christian religion.

108. When will the great question of Christian unity be settled?

X. Personal Evangelism

109. What does the word "evangelism" mean?

110. What is personal evangelism?

111. What is the greatest obligation resting upon the Christian?

112. Should all Christians be personal evangelists?

113. What two instances show the importance of personal work in the ministry of Jesus?

114. Quote the passage of Scripture that states our position with reference to personal evangelism.

115. Name three instances in which the apostles did personal work.

116. Give two illustrations of the influence of the personal touch.

117. What did Jesus say about the harvest?

118. Are we responsible for the use we make of our talents?

119. What is the great reward that is promised the personal evangelist?

120. Name the seven reasons for personal evangelism.

121. Why is the Bible school considered the most promising field for personal evangelism?

122. What is the aim of personal evangelism in the Bible school?

123. What is the relation of the minister to the Bible school?

124. What is the supreme business of the superintendent of the Bible school?

125. What should be the aim, passion and purpose of a Bible-school teacher?

XI. The Personal Evangelist and His Work

126. What does "Billy" Sunday say about the privilege of personal evangelism?

127. Why do we need an aroused church?

128. Why should the church train workers to do personal work?

129. Why is enthusiasm a necessary factor in your work?

130. In what spirit should this work be done?

131. What spirit is needed to conquer in personal evangelism?

132. Why should we labor to save lost souls?

133. Name the five qualifications of a personal evangelist.

134. Why should the personal evangelist cultivate the habit of secret prayer?

135. What example did the Bereans leave for our imitation?

136. Where do we find the testimony concerning sin and the doom of the sinner?

137. Why is it necessary that we realize that all out of Christ are lost?

138. Why should we always keep out of sight?

139. Why should we be persistent?

140. Why is it best to keep still while another is talking to an individual?

141. What book should we always use in pointing souls to Christ?

142. What is the first thing that should be presented to the new convert?

143. What instruction should be given the new convert?

144. Why is it not advisable to argue?

145. Should we depend on seeing people by chance?

146. How many passages of Scripture should we use? Why?

147. How can we best master the fine art of soul-winning?

148. What did the natives of Burmah say of Judson?

149. Should the same be said of every personal evangelist to-day?

150. Name the fourteen conditions of success.

XII. Watching for Souls

151. What does Jesus say about "fishers of men"?

152. How can we develop our gifts or talents?

153. How many types of people to be reached?

154. Name the types of people to be reached.

155. In dealing with these typical cases, what should be kept in mind?

156. What should be mastered by the personal evangelist?

157. How would you meet the man who says: "I have tried and failed"?

158. Give a Scriptural answer.

159. How would you answer the person who says: "I don't feel like it"?

160. Give a reply to the person who says: "Too many hypocrites."

161. What answer would you give to the one who says: "I don't think it is necessary to be baptized"?

162. How would you meet the person who says: "I am not interested in the subject"?

163. What Scriptural answer would you give?

164. How would you answer the person who says: "I am not good enough"?

165. What would you suggest to the person who says: "My business will not permit me to be a Christian"?

166. How would you answer the person who says: "The Bible is a lot of foolishness. I can not understand it"?

167. Give a reply to the person who says: "My folks would object."

168. What answer would you give to the one who says: "Perhaps I am not one of the elect"?

169. In reply to the person who says, "I would have to give up some of my friends," what Scripture would you use?

170. How would you answer the person who says: "My associates would laugh at me"?

171. What Scriptures would you use in answer to the person who says: "I have had trouble with some one and can never forgive him"?

172. Give a reply to the person who says: "There are some things I could never give up."

173. What answer would you give to the one who says: "I am good enough"?

174. In reply to the person who says, "Not now," what would you impress upon him?

175. What passages would you read to the person who says: "I do not know how to become a Christian"?

176. What would you suggest to the person who says: "I do not like the preacher"?

177. Give a reply to the person who says: "I am afraid I can not hold out."

ANSWERS TO DRILL QUESTIONS

These answers are given in a concise way so as to aid the memory.

I. Bible Study

1. To be familiar with the Bible.

2. (1) Most popular book; (2) one great book from God; (3) final authority in Christian religion; (4) meets every need; (5) reveals way of salvation; (6) most powerful weapon.

3. To be used of God.

4. Bible dictionary, commentary, concordance.

5. Because each writer has his own individuality.

6. It will yield results and make its facts more easily remembered.

7. (1) Get a good, clear-type Bible; (2) use good aids; (3) set special time for study;

(4) have right spirit; (5) use pencil and paper; (6) study by books.

8. To prepare the personal evangelist for Bible teaching.

II. The Bible and Its Divisions

9. Book.

10. Covenant or will.

11. Scriptures.

12. Utterances of God. So called because they contain utterances of God through inspired men.

13. Old Testament and New Testament.

14. Five books of law, twelve books of history, five books of poetry, seventeen books of prophecy.

15. Gospels, Acts, epistles, prophecy.

16. Matthew, Mark, Luke, John.

17. Acts.

18. Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude.

19. Revelation.

20. To produce the conviction that Jesus is the Christ, the Son of God.

21. How men and women were brought to Christ in New Testament times.

22. Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon.

23. Those whose names they bear.

24. The apostle John.

25. Jews.

26. The new.

III. The New Testament Church

27. The Gospels.

28. The Head, gives it His name, its builder, the husband, loves the church, cherishes the church, Saviour of the church, purchased the church, sanctified the church, gave Himself for the church, the mystical body of Christ.

29. Belonging to the Lord.

30. *Ecclesia.*

31. The church universal, the local church.

32. The day of Pentecost, A. D. 33.

33. Yes.

34. Jerusalem.

35. In the great commission.

36. (1) To teach the converted; (2) to perpetuate His memory and suffering; (3) for works of benevolence; (4) the support of the truth; (5) a dwelling-place for God; (6) for the glory of God; (7) to teach and serve the world; (8) to evangelize the world.

IV. The Name of the Church

37. The church, the church of God, the churches of God, the church of the Lord, the churches of Christ, the body, the church, the body of Christ, the household of God.

38. No.

39. Yes, Matt. 16:18.

40. Rom. 16:16.

41. (1) Disciples; (2) Christians; (3) brethren; (4) believers; (5) saints.

42. Because they preferred to follow Christ as a teacher.

43. They were called brethren on account of their relation to each other.

44. "The disciples were called Christians first in Antioch."

45. Of all the names, this is the most expressive of the position that a follower of Christ occupies.

46. "I pray you leave my name alone, and call not yourselves Lutherans, but Christians," etc.

47. The day will come when those dashing waves of time and eternity shall strip off every name but one.

V. The Creed of the Church

48. The Latin word *credo*.

49. What a man believes.

50. An ecclesiastical document, by which persons are to be tested, approved or disapproved.

51. (1) Because Scriptures are complete. (2) If a creed contains more than the Scriptures, it contains too much, and is objectionable. (3) If a creed contains less than the Scriptures, it contains too little, and is objectionable. (4) If a creed differs in any respect from the Scriptures, it is misleading, and is objectionable. (5) If a creed is precisely like the Scriptures, it is unnecessary, for we have the Scriptures.

52. Faith in Jesus as the Son of God.

53. Matt. 16:15, 16.

54. Peter.

55. (1) Simple; (2) practical; (3) universal; (4) profound; (5) reveals the glory of God; (6) perfect.

VI. Conditions of Membership

56. Faith, repentance, confession, baptism.

57. Faith.

58. Belief may be of the intellect, but faith is of the intellect, affections and will.

59. To cause obedience. To purify the heart. To enlarge the life.

60. Faith is the first essential in salvation.

61. A change of mind.

62. No.

63. They are joined together in the gospel; we have no right to separate them.

64. Sixteenth chapter of Matthew.

65. Thou art the Christ, the Son of the living God.

66. (1) It knows Christ. (2) It is helpful to others. (3) It is essential to our own good.

67. Be baptized.

68. As a divine command of God.

69. Fellowship, service, responsibilities.

70. (1) Diligence; (2) faith; (3) virtue; (4) knowledge; (5) self-control; (6) patience; (7) godliness; (8) brotherly kindness; (9) love.

VII. The Holy Spirit

71. A divine person.

72. To convert the world, and to dwell in believers as their Comforter and Sanctifier.

73. "I could not esteem as of any value the religion of any man which was not begun, carried on and completed by the personal agency of the Holy Spirit."

74. Yes.

75. Twice.

76. (1) To the apostles on the day of Pentecost. (2) In regard to the conversion of Cornelius.

77. Gave power to do signs and work miracles.

78. Furnishes power to live the Christian life.

79. Every baptized believer of the gospel.

80. Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control.

VIII. The Ordinances

81. Baptism and the Lord's Supper.

82. Baptism is a symbolic representation of the fundamental facts of the gospel. The Lord's Supper is a commemorative ordinance of the death of Christ.

83. "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."

84. Dip or immerse.

85. (1) Water; (2) much water; (3) going to the water; (4) going down into the water; (5) coming up out of the water; (6) form of birth; (7) form of resurrection; (8) form of burial; (9) form of planting; (10) washing of the body.

86. Penitent believers.

87. (1) Introductory; (2) the remission of sins; (3) test of obedience; (4) designed as a symbol.

88. Sacrament, eucharist, communion, the breaking of bread.

89. The Lord's Supper and the breaking of bread.

90. Twenty-sixth chapter of Matthew.

91. A memorial.

92. A communion.

93. To build us up in Christ.

94. "Persons who daily converse with God, and who constantly meditate upon his salvation, will not need to be told how they should demean themselves at the Lord's table."

95. Because the disciples observed the Lord's Supper every first day of the week.

IX. Christian Unity

96. "Neither for these only do I pray, but for them also that believe on me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me."

97. That the world may believe.

98. Eph. 4:4-6.

99. (1) One body; (2) one Spirit; (3) one hope; (4) one Lord; (5) one faith; (6) one baptism; (7) one God and Father.

100. One Bible.

101. No.

102. Because of the "one hope."

103. The Lord Jesus Christ.

104. Unity and fellowship among all His followers.

105. The faith of the whole heart in the divine person, the one Lord Jesus Christ.

106. To be baptized as He has directed.

107. Fatherhood of God and brotherhood of man.

108. When the world accepts the seven gospel unities.

X. Personal Evangelism

109. Good news.

110. Seeking by personal effort to win men and women to Christ.

111. The obligation of bringing others to Christ.

112. Yes.

113. Nicodemus and the woman of Samaria.

114. "And He said unto them, Go ye into all the world and preach the gospel to the whole creation."

115. Andrew, Philip, Peter.

116. Dwight L. Moody, Chas. Haddon Spurgeon.

117. "Say not ye, There are yet four months and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest."

118. Yes.

119. "They that are wise shall shine as the brightness of the firmament."

120. (1) Because of its great importance in the ministry of Jesus. (2) Because it was commanded by Jesus. (3) Because it was done most effectively by the apostles. (4) Because it is the best way to reach the people. (5) Because of its unlimited opportunity. (6) Because of our personal responsibility. (7) Because of the great reward that is promised.

121. If it were not for the additions to the church from the Bible school, the church would decline and soon die. Nothing has ever been devised to take the place of the Bible school in reaching people.

122. To bring the members at the earliest possible moment to Christ and to train them for service.

123. He is pastor of the Bible school.

124. To give his life and wisdom to the business of soul-winning.

125. To lead his pupils to Christ.

XI. The Personal Evangelist and His Work

126. "Personal work is a great privilege. Not that God needs us, but that we need him. Jesus Christ worked. So must you."

127. An anxious church makes anxious sinners.

128. The untrained often fail; failure brings discouragements, consequently many opportunities will be lost.

129. People will estimate the worth of the Christian life more by the animated face and flashing eyes than by what you have to say.

130. Cheerfulness.

131. Spirit of perseverance.

132. If Christ died to save them, ought we not to labor to save them?

133. (1) Trained; (2) enthusiastic; (3) cheerful; (4) spirit of perseverance; (5) love for souls.

134. He has thoughts, feelings, fears, trials, problems, which can be met in no other way.

135. They searched the Scriptures daily.

136. Eph. 2:1-3; Rom. 6:23, and many other passages of Scripture.

137. When people believe that the one out of Christ is lost, there will be more earnestness in the salvation of souls.

138. As soon as we become prominent our Lord is never seen.

139. Because faithful, persistent effort will nearly always win the victory.

140. When two or three talk to an individual at once he often becomes confused, and unable to think for himself.

141. The Bible.

142. A copy of the New Testament.

143. To read his Bible, to pray daily, to work for the salvation of others, to avoid places of temptation.

144. Few are ever won by argument.

145. No. Go on purpose to see the individual and clearly state your mission.

146. One. Because it will confuse the individual.

147. By revealing Christ's presence by our actions and words.

148. "There goes Jesus Christ's man."

149. Yes.

150. (1) Remember to keep yourself out of sight. (2) Keep to the subject. (3) Be persistent. (4) Keep still while another is talking. (5) Always use the Bible. (6) Instruct the young convert. (7) Don't argue. (8) Don't scold. (9) Don't be put off. (10) Don't talk all the time. (11) Don't talk down. (12) Don't depend on seeing people by chance. (13) Don't use too many passages. (14) Don't forget that your own life stands back of all you say.

XII. Watching for Souls

151. "Come ye after me and I will make you fishers of men."

152. By study, observation and experience.

153. Six.

154. (1) The willing, but ignorant. (2) Those lacking conviction. (3) The willfully indifferent. (4) The doubter. (5) The young Christian. (6) Those turning back.

155. The precise point to be met, the dangers to be guarded against and the needed truth.

156. Luke 14:15-24.

157. Get his thoughts away from self to God.

158. "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need."

159. Show him that God does not demand feeling, but faith, repentance and obedience.

160. Salvation is a personal matter.

161. Christ commanded baptism.

162. With the thought that without Christ there is no hope.

163. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the great and first commandment."

164. That makes you a proper subject for salvation.

165. That he can not afford to neglect his soul for a few dollars.

166. While there may be much that we do not understand, the way of salvation is made plain.

167. "We must obey God rather than men."

168. The only way to be one of the elect is to obey the gospel.

169. Jas. 4:4.

170. Any man in the right can well afford to be laughed at.

171. Matt. 5:43-45; Eph. 4:31, 32.

172. The Christ life is worth everything or nothing.

173. All have sinned.

174. The importance of accepting Christ to-day.

175. The passages illustrating the steps in obedience.

176. That it is the preacher's message that saves, and not the preacher.

177. Our Father wants us to recognize our powerlessness to save or help ourselves. He will help us.

THE PERSONAL EVANGELIST'S LIBRARY

The pastor of the church, and superintendent of the Bible school, would do well to secure this permanent library on New Testament evangelism, these books to be kept in circulation the year around.

All of the books hereinafter listed are used in "References for Supplementary Reading," and practically cover the needs of a class in preparation for Personal Evangelism.

Books

Adcock—"The Glorious Gospel."

Briney—"The Form of Baptism."

Brandt—"The Lord's Supper."

Brown—"Plans for Sunday School Evangelism."

Coombs—"Campaigning for Christ."

"Campbell-Rice Debate."

Campbell—"The Christian System."

Campbell—"Christian Baptism."
Clark—"Fishing for Men."
Camp—"Winning One at a Time."
Coombs—"Christian Evangelism."
Dummelow—"Bible Commentary."
Davis—"First Principles."
Errett—"First Principles."
Franklin—"The Gospel Preacher."
Gray—"How to Master the English Bible."
Goodell—"Heralds of a Passion."
Hurlbut—"The Sunday School as a Soul-winner."
Kershner—"The Restoration Handbook."
Kellems—"Deity of Jesus."
Kellems—"New Testament Evangelism."
Kershner—"Christian Baptism."
Lawson—"Greatest Thoughts About the Bible."
Lord—"On the Lord's Day."
Moninger—"Training for Service."
Moore—"Helpful Bible Readings."
McGarvey—"Sermons."
Moffett—"Seeking the Old Paths."
McGarvey—"Commentary on Acts."
McGarvey—"Tract on Baptism."
McKinley—"Educational Evangelism."

Moninger—"New Testament Church."
McAfee—"Becoming a Christian."
Mabie—"Methods in Soul-winning."
Osterheld—"Turning Points."
Pell—"How Can I Lead My Pupils to Christ?"
Ryan—"New Testament Names."
Richardson—"The Holy Spirit."
Shook—"The Gist of the Bible."
Sweeney—"The Spirit and the Word."
Slattery—"The Second Line of Defense."
Trumbull—" Taking Men Alive."
Torrey—"How to Bring Men to Christ."
Violette—"Training for Soul-winning."
Wilson—"A Great Cloud of Witnesses."

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